A DIVINE DISCOVERIE OF DEATH,

Directing all people to a triumphant resurrection, and euerlasting saluation.

It is ordained that all men shall die.
HEB. 9. 17.

Vnum hoc gestit veritas ne ignorata damnetur.

LONDON,
Imprinted for WILLIAM IONES, and RICHARD BOYLE dwelling in the Blackefriers.
1612.

TO THE RIGHT HONOVRABLE, MY VERY GOOD LORD, *HENRY* THE EARLE OF HVNTINGTON.

AS amongſt all ordinary accidents incidēt to the proſperity & aduerſity of mankind, there is nothing more momentarie then mariage: euen ſo, right honorable, there is nothing more anſwerable to the ſaluation & condemnation of mankind then death. For as by the one all men come into the world, & by the other all men go out of the world: euen ſo by both, all men without the merits of Ieſus Chriſt, ſhall go

into hell fire. Yet for all that, there is nothing more out of the minds of men then death, nor any thing leſſe feared then Gods irefull iudgments which follow after. As may appeare in euerie profeſſion which is ſtained and polluted with heatheniſh impietie: the like was not in the time of blindneſſe and ignorance; whereby it may be truly ſaid, that the laſt of the three reuolutions ſignified by ſeales, by trumpets, & by viols, related to be the diſhonour of God, and the diſturbance of the Church militant, is now more freſh and more ragingly reuiued, then in any of the two former reuolutions, conſiſting of 600. yeares. Your Lordſhip perhaps will ſay, What is that to me? how can I redreſſe it? I know my Lord, I know, and in truth I muſt acknowledge, that you are an example vnto others, for the diligent hearing of Gods holy word preached

Reu. 5. 1. & 8. 2. & 17. 1

preached, and for the ſincere receiuing of the Sacrament: well may your Honor go on and be ſtrengthned with the zeale of Gods glory, and be recommended before the throne of Gods grace, by the prayers of ſuch as you did releeue when they were oppreſſed. But the principall cauſe of this my clamor is, to put you in mind of that you know, to wit, ſeeing ſinne is ſo generall & the ſame ſo horribly hainous, that there is nothing elſe to be looked for but death, and not that death onely which is the common viſitation of all men; but alſo the ſecond death, which is the perpetuall reward of the diuell and the damned. And alſo, my Lord, the ſpeciall end of my writing vnto your Honour, is, ſo much as in me lieth, and as dutie binds me, to make you partaker of the fruit of my poore labor, with other my honourable and worſhip-

full friends. Nothing doubting but vnder that truth and plaineneſſe wherein I haue ſo faithfully endeuoured, and ſo heartily deſired the good alſo of ſo many thouſands as towhom it may come; your Lordſhip ſhall ſauour ſo much of ſome thing, as that you will ſay hereafter for your labor in reading of all, you are right glad, and haue therby loſt nothing. Thus briefly and moſt humbly I end, deſiring the Maieſtie of our eternall God, through the mediation of Ieſus Chriſt, to beautifie and to adorne you and your honourable Lady with all ſpirituall graces, and that you both may ſee, (like your ſelues) according to your hearts deſire, your childrens children vnto the third and fourth generation. From Stretton Lefield the 3. of Iuly, 1612.

Your Honours moſt
humble in the Lord,
Edw. Vaughan.

TO THE RIGHT HONORABLE LADY THE COVNTESSE of Leiceſter, Douger.

RIght Honorable, I know none amongſt all the women in the world, vpon my forty yeares reading, neither yet truly reported by any, to whō this book doth ſo properly appertaine to be carefully read, as to your ſelf. In reſpect ſpecially of Gods mercy wherin he hath made your honor admirably memorable for your exceeding wiſedome and abounding graces: which was plainly ſeene in your patient abiding of one ſuch double deadly dayes newes, cōcerning your noble ſon, & your worthy ho-

norable husband, as made al England, France, and Ireland, more astonished thē that great inuincible Armado of Spaine, valorously floting vnder saile vpon our narrow seas. And there is also another famous respect of Gods mercie, and the kings Maiesties fauor vpon you, for that there is yet aliue a noble Earle of Essex, euen out of your owne loynes, who is like to repaire the ruines of his father, to raise his and your honourable house farre more renowmed, and lineally to leaue it so to be vpholden for euer. Madame, when the foundation of the Temple at Ierusalem was newly laide, the sound of the people for ioy could not be discerned from the noise of the Priests, Leuites, and Ancients for weeping: euen so right Honourable, your, and their most louing friends in that dolefull day, could not discerne whether the ioy for the Queenes maiesties safetie, or the sorrow for their decease was the greatest.

Ezra 4.

greatest. Although indeed some of both sides, most vnconsiderately were partiall in their ioying, and other some exceeding in their sorrowing; yet the maiestie of God did most diuinely and most duly traduce the one to temper the other in you, who had the greatest cause of both. Labor you therefore good honorable Lady so to abound in ioy for them, whose soules are in heauen, & so to abound in sorrow for your owne sinnes, that whilest you are aliue, it may not be discerned in which of both you exceed. And labour to abate your sorrow for the father which is dead, because his heroicall honour, and Christian magnanimitie is yet aliue in his sonne. As for the maner of their death, it maketh nothing at all to the matter of their saluation, nor for the time of their dissolution, as you may reade in this booke, by many infallible sentences and warrantable examples of Scripture particularly,

after

after this maner: First, that death hath his prerogatiue and priuiledge in generall. Secondly, that death makes this world no world, and men to trade and trauell, to buy and ſell vpon all vncertainties. Thirdly, that the decree concerning the time of death, is inuiolable and vnrepealable. And fourthly, how variable, and how ſundrie wayes death ſeizeth: vpon ſome with the ſtroke of an Angel, vpon ſome with the ſtroke of iuſtice, vpon ſome with the ſtroke of a friend, and that vnwittingly and vnwillingly; vpon ſome with the ſtroke of an enemie, wittingly and willingly. Some godly men do kill and deſtroy themſelues, but vnwittingly and vnwillingly: and ſome vngodly men do kill and deſtroy themſelues wittingly and willingly, euen by their owne act and deed. And now to conclude, you know that honourable honor reſteth not in the dignitie that men & women haue, but in the good works whereby

whereby they deſerue: and you know as ſtigmaticall brands are tokens of former felonies, euen ſo procraſtinatiõ breadeth dangers. Apply your ſelfe therefore good honourable Lady vnto the conueniency of the time, for you know not when death will light on you by many yeares, nor the manner of it by many hundred wayes; that whenſoeuer and howſoeuer it fals, you may haue recourſe to the death of Ieſus Chriſt, to whoſe holy protection I leaue you, &c. Newly from the Printers Preſſe, the 3. July, 1612.

Your Honours moſt
humble in the Lord
Edw. Vaughan.

TO THE RIGHT VVORSHIPFVL SIR IOHN HARPER AND SIR PHILIP STANHOP in the countie of Darby Knights:

And to the worſhipfull Maiſter *Richard Hall* of London, Maiſter *Humphrey Bonner* of Nottingham, and Maiſter *George Abney* in the ſaid countie of Darby, Eſquiers.

MY ſingular ſelected frieds, hauing publiſhed many and ſundry bookes of diuinity, and reſolutely cõcluded with my ſelf there to ſurceaſſe, knowing this to be the enuious and maligning age, in which few men ſhal be condignely rewarded, neither yet from vniuſt imputations, and impious calumniations freed: yet for

for all that I was occaſioned, or rather (as I may ſay) violently importuned for my owne better inſtruction and ſatisfaction, being more ſurpriſed with ſorrow then with the loſſe of all the kingdomes of the world, carefully to collect anſwers to diuers queſtions, and obiections which did aſſaile my ſoule, for and as concerning the deceaſſe of ſome ſuch as did moſt nearely concerne me, and exceeding dearely appertaine vnto me. And hauing therewithall receiued through Gods mercie, that which of all other things I moſt ſpecially deſired; I was drawne dutifully and reſpectiuely to conſider that my caſe was, or might be yours, and the cõmon caſe of all men. Wherefore I tooke in hand methodically to diſpoſe of all thoſe diſperſed collections into this booke, as your Worſhips may ſee. Wherin I alledge nothing but true ſentences, & examples of holy Scriptures, and that ſo warrantably, ſo briefely, and ſo plainely, as that I might not ſeeme tedious to the wiſe and learned, nor yet obſcure to the ſimple and ſorrowfull

rowfull hearted. Humbly and heartily desiring you in liew of my labor, and in recompence of my loue, that you wil be pleased sometimes to sequester your selues from your publike affaires, yea and sometimes from your most priuate occasions, for the orderly and through reading thereof. Assuring you vpon my poore experience, and vpon the iudgement of the best learned writers, that there is nothing so effectuall in Gods word, except the graces of his holy Spirit, to make a regenerate man to mourn in mirth, to solace in sorrow, and to apprehend the right vse of all the meanes, which God hath ordayned for the preseruation of life, vntill the time of death doth come; as the meditation of mortality, with Scripture answers cõtemplatiuely to euery such question and obiection, as may be raised concerning death: together with deuout prayers going before, and thanksgiuing following after. Or otherwise a thousand to one, death brings with it feare, feare brings an increase of naturall torments, an increase of torments, brings

brings distraction of memorie. Afterwards followeth all idle, dissolute and damnable speech, and so from one defect vnto another, an obliuiō of Christ and his kingdome, as the diuell would haue it. Thus I end, hauing timely inough I hope forewarnd you, with my hearty desires vnto his holy Maiestie, to comfot you in your affliction and tribulation, that you may be able and readie to comfort others, to the glory of his holy name, and the euerlasting comfort of your owne soules. From Stretton Lefield in the countie of Darbie, this 3. of Iuly 1612.

Yours in the Lord
Edw. Vaughan.

In the displaying of this diuine discouerie of death, is necessarily to be obserued these foure generall heads of instruction, approued by many sentences and holy examples of Scriptures. viz.

First, the Generalitie *of death, to wit, how inuincibly death reigneth ouer all the generation of mankind, no place exempted, no time priuiledged, nor any person vpon any occasion fauoured.*

Secondly, the sundrie sorts, maners, *and* kinds *of death, that is to say, how diuersly and how many wayes death seizeth vpon all people, with the seuerall reasons thereof.*

Thirdly, the timelinesse *of death, relating by particulars, the day, the houre, the moment and point of time, in which almightie God hath decreed that euerie the generation of mankinde shall die, so that no man by the diligent vse of the meanes can lengthen his life, nor any man by the negligent vse of the meanes shall shorten his life.*

Fourthly, the memorabilitie *of death, that is to say, the commemoration and religious solemnization which the liuing ought to haue for their dead, with foure principall and Christian respects.*

THE GENERALITIE OF DEATH.

DEath hath dominion ouer all mankind, not all together as they are innumerable, but one after another in their appointed time. To which purpose, the iuſt man Iob by the holy influence of Gods diuine Spirit, ſaid, not onely of himſelfe, but alſo of all others: Surely I know that thou wilt bring me to death, and to the houſe appointed for all the liuing. Salomon the wiſeſt man then in all the world, hauing duly conſidered of mans abode in this life, ſaid: Man ſhall be couered with darkeneſſe, if he liue an hundred yeares twiſe told; and ſhall not all go into one place? Saint Luke ſpeaking by the ſame ſpirit, ſets downe

Iob.30.23. 24.

Eccleſ.6,6.

the diuine ſpeech of Saint Paul to the Athenians, among which he doth plainely relate the maner of mans creation in this wiſe: God hath made of one bloud all mankind to dwell on the face of the earth. As if he had ſaid, by a vulgar phraſe of ſpeech, Where there is a contagion or an infection, it goes through that familie, becauſe they are of one nature, and of one bloud: euen ſo he meant that all the generatiō of mankinde, being of one bloud and of one fleſh, ſhall all taſte of one death. Saint Paul in his exhortation to the Corinthians for their enduring affliction, and to liue well, ſaid, We muſt all appeare before the iudgement ſeate of Chriſt: as if he had ſaid, There is no helpe nor hope, we muſt all die. Ioſua a man exceeding victorious, and full of magnanimitie and Chriſtian courage, yet being prepared to die, in his exhortation to his people, points vnto himſelfe, ſaying, Behold I enter into the way of all the world: as if he had ſaid, Maruell not my brethren at me, who muſt needs depart this life, the like muſt be your lots

Act.17.26.

2.Cor.5.10.

Ioſua.23.14

lots & your posterity. The wise womã of Tekoha amongst many other emphaticall speeches which she vsed to Dauid the king, in the behalfe of Absolon his sonne; said vnto him, We must all die, 2.Sam.14.
and we are as water spilt on the earth, 14.
which cannnot be gathered: neither doth God spare any person. As Dauid said, The sword deuoures as wel one as 2.Sam.11.
another: euen so it may be said of all 25.
people, that death seizeth one manner or other vpon euerie man without exception. Furthermore, the ten holy Fa- Gen.5.28.
thers who liued euery man almost his thousand yet died. We may speake of Deut.2.3.
diuers by examples, as of Moses & Iosua the most valiant & most victorious Iosua.8.9.
10.11.12.
warriours that euer were; of Sampson Iud.16.28.
the *strongest* man in all the world, and 29.
yet they died. Of Salomõ who was the 1.King.11.
wisest man in all the world, and yet he 43.
died. Nabucadnezzar was the richest Dan.4.
man in all the world, and yet he died. Peter and Paul were as *holy* as euer any before or since, and yet Peter and Paul died. Sarah and Hester were two *beautiful* Ladies as euer were, and yet Sarah Gen.23.1.2
Hest.9.

and Hester died. To conclude, there was neuer any time, nor place, nor person that could exempt any man from death. For Sem called Melchizedech was before the flood: he out liued all
Gen.14.14. that knew him; and so long, that no
Heb.7.1.to 7. man knew his kindred: euen when Lot was taken prisoner, and a great grandfather of eight degrees in Abrahams time: whence he was said to be without father and without mother, and in part a figure of Christ, whose Godhead had no mother, and whose manhood had no father: without beginning of dayes, or end of life: in respect of whom also he was said to be king of righteousnesse, king of peace, and a Priest for euer of the most high God; yet for all this Melchizedech died. Iob said, If
Iob.34.14. God set his heart vpon man, and gather his spirit vnto himselfe, then man shall returne to dust. As though he had said more plainly; No man in all the world that liueth, but liueth to die whē God will; because mans life consisteth of that which is Gods. Salomon saith,
Eccles.8.8. The desire of death cannot be satisfied,

he

he gathereth vnto himſelfe all nations, & doth heape vnto himſelfe all people. Hab.2.5. Iob ſpeaking to this purpoſe concerning all mankind, and more particularly of himſelfe, ſaid thus; What power haue I that I ſhould endure? is my ſtrength the ſtrength of ſtones? or is my fleſh of braſſe? To wit, What did men thinke of me when I was at the beſt? or what could I euer thinke of my ſelfe? was I a man like to liue alwayes? And what man may be named that now is, that euer was, or euer ſhall be ſo ſtrong or ſo enduring, as that he ſhall be able to ſurcharge death? The ſundrie examples, and the common experience euen of our owne time hath told vs and doth ſtill forewarne vs of death, which is ſo due to vs, as to them who are gone before. The moſt vnlikelieſt do longeſt liue, & the moſt likelieſt do ſooneſt die; which argueth plainly, that there is no ſtability, no certainty nor true token of cõtinuance in any mã whatſoeuer. Alſo S. Paul ſaid to the Corinthians, we ſhal not all die. Indeed we ſhall all once die inreſpect of our outward eſtate, ourele- Iob.6.11. 1.Cor.15. 51.

mentarie inclination, and naturall affections: but in respect of Gods diuine maiestie, innarrable power, and secret will, they which shall liue at the last day shall be changed, they shall not be the same which formerly they were as men in the world.

I haue aduisedly considered ten holy motiues, or diuine reasons of Scripture, why all men must die.

The first reason why all men must die,

It is the decree of almightie God, which ordereth all inferior causes, and binds thē to the obedience of his will. No king can produce so ancient a right to his crowne, as euerie man hath out of this most ancient decree to chalēge after death the crowne of glorie. Salo-
Eccles.3.14 mon said, I know that whatsoeuer God hath done, he hath done it for euer: to it can no man adde, and from it can no mā diminish. Esai the Prophet, as in the proper person of God himselfe, saith,
Esa.14.24. The Lord hath sworne saying, surely as I haue purposed so shall it come to passe, and as I haue consulted so shall it stand.

ſtand. Againe he ſaith, Seeke ye the booke of the Lord, and reade; none of theſe things ſhal faile, none ſhall want, his mouth hath commanded it. Malachi ſaid to that purpoſe, I am the Lord that changeth not. Mal. 3.6. The Author to the Hebrewes ſaith, That God more abundantly to ſhew the ſtableneſſe of his counſell, bound himſelfe by an oath, wherin it is impoſſible that God ſhould lie; that we might haue ſtrong conſolatiō. Heb. 6.17. 18. As the lawes of the Medes & Perſians were vnrepealable: ſo is the decree of almighty God concerning death vnrepealable, and in regard of the euerlaſtingnes of it, Ieremy ſaid, It is written with an iron pen, and with the point of a diamond, and grauen vpon the tables of the heart. Dan. 6.8. Ier. 17.1.

The ſecond reaſon why all men muſt die,

Is drawne from the vprightneſſe of Gods iuſtice. Sinne being ſo generall in all men, his Maieſtie hath decreed to puniſh it by death in all men, yea in his owne deare children; who although the guilt of ſinne be remouedand taken

from them, yet ſinne remaining in their mortall bodies is to be puniſhed with death, and periſhing of that ſubſtance ſo ſubiect to ſinne. Saint Paul ſaid,
Rom. 5. 12. Death went ouer all men, in as much as all men haue ſinned. As by the law euerie husband may put away his wife for alienating her body to another man: euen ſo ſinne by the law doth alienate & put away the ſoule from the body of e-
Iob. 34. 11. uerie man. Elihu ſpake moſt diuinely to this purpoſe, with his friends: God will render vnto man according to his work and cauſe euery man to find according to his way. And as ſinne increaſed from age to age, ſo did the anger of God, as appeared by the ſhortning of their dayes. Though Chriſt hath forgiuen vs, yet ſinne is not out of vs. There is ſtil in man that will keep him frō ſoaring: and a *Quis me* in his mouth, extending lamentably with Saint Paul, from men to Angels, with a violent interrogation enforcing an anſwer, who ſhall deliuer me from the bodie of death?

The

The third reason why all men must die.

All men must die in respect of Gods generall purpose for the changing and renewing of mankind from one substance into another, for the transubstãtiating of one body into another, & a transmitting of one life into another. This purpose of the Father in Christ Iesus, made Iob to say, I wil waite mine appointed time till my changing come. Iob.14.14. S. Paul relating the verie same amongst many other things of great weight vnto the Corinthians, said, We shal all be changed. And in another place, at another time, Flesh & bloud, saith he, cannot inherite the kingdome of heauen: mortality must be swallowed vp of life. 1.Cor.15. 35.54. 2.Cor.5.4. And in his epistle to the Philippians he writes the same in effect, being occasioned otherwise thereunto, and that in these words. God shall change our vile bodies, that they may be like vnto his glorious bodie. Phil.3.21.

The

The fourth reaſon why all men muſt die is,

That there may be a performance and a ſeiſure vpon Gods promiſes for the perpetuall good of his Saints after death, which in this life can not be obtayned, and alſo for the ineuitable deſtruction of the wicked. With the
Eſai.23.18. godly, ſaith Eſai, ſhall be ioy and gladneſſe, ſlaying of oxen, killing of ſheep, eating fleſh, and drinking wine, reioycing and triumphing. By which words is meant all ſpiritual & heauenly plenty of immortal melodies, and vnſpeakable alacrities; the father ioying and reioycing in the ſonne, and the ſonne in the father, and both the father and the ſonne in other the Saints, in the Angels, and ſpecially in the Lambe Chriſt Ieſus. The ſame Prophet continueth his ſpeech, as being halfe rauiſhed with the meditation thereof, in the behalfe of his fellow brethren, who ſaith, Awake thou that ſleepeſt in the
Eſai 25.9. duſt; in that day men ſhall ſay, Lo, this is our God, we haue waited for him,

him, he will ſaue vs, we will reioyce and be ioyfull in his ſaluation. Againe the Lord himſelfe ſpeakes by the ſame Prophet, The dead men ſhall liue euer; with my body ſhall they ariſe: awake and ſing ye that dwell in the duſt. Eſa.26.19.

Saint Paul ſaid to that effect, We muſt all appeare before the iudgment ſeate of Chriſt, that euerie man may receiue the things which he hath done in his body. 1.Cor.5.10. As it was with Chriſt the head, ſo is it with his members: Except the wheate corne die, and fall into the ground, it abideth alone, but if it die, it bringeth much fruite.

Concerning the ſeiſure of Gods iudgments vpon the wicked according to Gods promiſes, theſe ioyes, theſe preparations, and theſe exultations, are turned vnto weeping and gnaſhing of teeth: Then ſaith Eſai, that the noiſe of them that reioyce, endeth, intimating the wicked: then their mirth ceaſſeth, they ſhall not eat and drinke with mirth, and good things ſhall be bitter vnto them, Lo, then the Lord commeth out of his place, to viſite the inhabitants Eſa.23.9. 24,8.26.21

bitants of the earth. The earth shall disclose her bloud, and shall no more hide her slaine. Then the Lord hath decreed to staine the pride of mās glorie, and to bring into contempt all them that be glorious vpon earth. Here the glorie of the wicked endeth, and euen here the glorie of the godly beginneth: as by the example of Diues, and Lazarus. And as Abimelech hauing fought against the city Sechem fiercely, and exceedingly wrathfull, he slue all the people that were therein, left none aliue; and afterwards in signe that it should neuer be inhabited, he sowed salt in it: euen so is the Lord in his wrath against the wicked of the world at that day.

The fifth reason why all men must die.

It is drawne from the matter or substance whereof man was made, to wit, of earth, and therefore subiect to perishing: earth cannot continue long out of its spheare whence it was exhausted. Earth how cunningly, and how curi-

ously

ouſly ſoeuer it be built, (as earth vpon earth,) it will deſcend and preſſe downward according to the nature thereof, vnto the place whence it came, and by little and little, in ſhort time much wil come to nothing. According to the which God ſaid vnto Adam, Thou art duſt, and into duſt thou ſhalt returne. Man is built vpon a bad foundation, therfore Iob ſaid that the ſoules which came from heauen do dwell in houſes of clay, and their foundation is in the duſt, which ſhall be deſtroyd before the moath. And Salomon ſaid that the ſpirit ſhall returne to God that gaue it.

Gen. 3. 19.

Iob. 4. 19.

Eccleſ. 3. 20.

The ſixth reaſon why all men muſt die.

It is drawne from the matter or ſubſtance whereof the woman was made, or for her immediate conuerſion from one ſubſtance to another, to wit, from earth to fleſh; which being rightly conſidered in it ſelfe, is a matter or ſubſtance leſſe durable, and more momentanie then the former. For fleſh how

fine

fine soeuer it be in it selfe, and how curiously, or costly soeuer it be preserued: yet if it be not vsed, and taken in season, it will putrifie and become exceeding noisome of it selfe, specially the flesh of a woman: for by how much more excellent, braue, & beautifull she is in the constitution of her body then the man, by so much the more foule, filthy, & stinking, her body will become shortly after she is dissolued; following therein, the nature of other pure and purified creatures, which in their time, and right vse are much to the prayse of God, and to the comfort of man, but being abused, or not vsed as they ought, are the most vile, and the most venimous things of all others. The flesh of beasts, are good for men, and the flesh of men, good for something, but the flesh of women when they are dead is good for nothing. Iob therefore being borne of a woman, said of him selfe, & of all others of that kinde,

Iob 7.5. My flesh is meate for wormes, my flesh is clothed with wormes and filthinesse. Man both by father & mother, is a stigmaticall

maticall note, a word of diſdaine, or an appellation of anger: therefore Dauid ſaith, What is man, that thou art mindfull of him? Ye are all but men, the ſons of men. S. Paul ſaid, O wretched man, not, ô wretched Apoſtle, nor, ô wretched Chriſtian, but, ô wretched man; the cauſe of his wretchedneſſe was in him ſelfe, a man miſerable, becauſe a man.

The ſeuenth reaſon why all men muſt die.

It is drawne from the vigour and virility of mans nature, which being growne vnto the height, declineth, fadeth, and falleth. It weareth, & waneth like the Moone, and like Nabucadnezzars image, which being raiſed from the earth to iron, from iron to braſſe, from braſſe to ſiluer, and from ſiluer to gold, the head and higheſt perfection; then it declined, it returned, and abated from gold to ſiluer, from ſiluer to braſſe, from braſſe to iron, and from iron to earth, euen to that indeede whence firſt it came. When nature is quite decayed Dan. 3. 31. 32. 33.

decayed, thē the body extinguisheth, as in the example of that renowned man
1 King. 1. 1. a. Dauid, King of gods peculiar people: he was so old that he died, when nature was quite worne out of him. This is also variably to be proued, euen by the nature of naturall things, which hauing their licour, moisture or iuice dried and worne away, do decay and perish presently. To which purpose God said by the mouth of the Prophet Esai, in part touching the desolation of Israel:
Esai. 7. 30. They shall be as an oake, whose leafe falleth, and as a garden without water. So likewise saith Iob interrogatiuely,
Iob. 8. 11. Can a rush grow without dirt, or can grasse grow without water? As if he had said, Take dirt & water away, then neither the rush nor the grasse but will presently wither, and come to nothing.
1 Pet. 1. 24. Saint Peter likens mankind to the flower of the field, and to grasse which being growne to the full height & maturitie, which the licour & iuice thereof could possibly extend, then presently it returnes, and in very little time is withered, and cleane gone. Salomon likens

kens man, for his growing and decreasing, vnto Lillies and roſes. As an Alchymiſt, hauing violētly exhauſted the ſpirits, and by little and little diſtilled the quinteſſences of minerals, and mettals, they are thenceforth good for litle or nothing, but as ſalt hauing left the ſaltneſſe; euē ſo man hauing his natural vigour, by little, and little, taken or worne away, is but a dead carcaſſe, good for nothing but for to be hid in the earth. Cant. 2. 1.

The eight reaſon why all men muſt die,

It is drawne from the decree of almightie God for the diſſolution of the world, and a finall end of all things, a throwing together, and as it were a folding vp of many things into one thing. Eſai ſaid concerning this diſſolution, thus, The day of the Lord commeth, cruell with wrath and fierce anger, to lay the land waſte, the ſtarres ſhall fall from heauen, and the planets ſhall not giue their light, the Sun ſhall be darkned in his going forth, and the Eſai 13. 9. Mat. 24. 29.

Moone ſhall not giue her light. Likewiſe Ezechiel ſaith, O how fearefull, and how terrible that day ſhall be to them which pierced him through: yet then whoſoeuer ſhall call on the name of the Lord ſhall be ſaued.

The ninth reaſon why all men muſt die.

It is that there may be a generall victorie ouer death and hell. For ſo ſaith S. Paul, The laſt enemie that ſhall be deſtroyd is death. God ſpeakes to that effect by the mouth of his Prophet, vnto death in the behalfe of the godly: O death, I will be thy death. As though he had ſaid triumphantly, thou that haſt bene the death of all mankind, ô cruell enemie, ô thou vnſatiable deuourer, now I will be thy death, now ſhalt thou be deſtroyed for euer; now thy ſting, and thy ſtrength, ſhall vtterly be taken away. Againe the ſame Prophet ſaith, he will deſtroy death for euer, and God will wipe all teares and heauineſſe, from all faces; and S. Luke ſaith, they can die no more.

1 Cor. 15. 26.

Hoſe. 13. 14.

5. 8. 6.

Luk. 20. 36

The

The tenth reaſon why all men muſt die,

Hath foure ſpeciall reſpects or diuine attributes.

The firſt whereof is drawne from the celeſtiall kingdome whence our ſoules came, and the terreſtriall tabernacles and houſes of clay, wherein our ſoules do a while liue or dwell, as ſtrangers and ſoiourners. Men are ſaid to be ſtrangers either in reſpect of their trauell from one place vnto another, or in reſpect of ſome kingdome where they dwell, being borne elſewhere, not yet free denized nor naturalized. In both which reſpects Dauid ſaith, that as our fathers were in this world ſtrangers, & ſoiourners, ſo Saint Paul to the like purpoſe ſaith, We know that we haue a building giuen vs of God, that is, an houſe not made with hands, but eternall in heauen: as if he had ſaid, our certaine and moſt reſting place is not here on earth, but is in heauen. As he that is in a voyage or iourney neuer cõtenteth himſelfe vntill he be at home, and therefore toiles and trauels with

Pſa. 39. 12.
1 Chro. 29. 15.
1 Cor. 5. 1. 2.

great earneſtneſſe to end his buſineſſe, that he may returne: euen ſo are we in
2 Cor. 5.2. this tabernacle, as Saint Paul ſaid, ſighing, and deſiring to be clothed with our houſe, which is from heauen. The faithfull did manifeſtly confeſſe, that
Heb. 11. 13. they were ſtrangers and pilgrimes on earth, and that they deſired an heauenly countrie.

The ſecond reſpect or attribute giuen to the children of God, is

Drawne from the meere merits of Chriſt, by whom alſo our bodies and ſoules haue intereſt and title to the kingdome of heauen, & that in a more particular and proper manner then in this world, as thus appeareth. Chriſt
Mat. 25.6. is called our bridegroome, and we his
Cant. 4.12. bride, inferring by a neceſſary conſe-
Ephe. 1.22. quence, that where the husband is
Coll. 1.18. there muſt be the wife. Againe, where Chriſt is called the head of the Church, it is to be inferred neceſſarily, that where the head is gone before, the mẽbers muſt and ſhall follow after: much like to that which Chriſt ſaid, Wherſo-
Luk. 17.37. euer the body is, thither will the Eagles reſort.

reſort. As an honeſt wife hath alwaies an vnſatiable deſire and longing to be with her husbād, no way cōtented with his abſēce, no not with loue letters, nor with meſſegers, nor with tokēs of great price, but with his corporall preſence: euen ſo the true mēber of Chriſt, being zelouſly affected & faithfully diſpoſed towards her holy & heauenly husband Chriſt Ieſus, ſaith, Let him kiſſe me with the kiſſes of his mouth. As if the Church or bride of Chriſt had ſaid vnto God his and her heauenly father: O let me haue the fruition of his glorious preſence, let me be alway with him. Cant. 1. 1.

The third reſpect or attribute giuen vnto the children of God, is

Drawne from the mortall hatred & malice which the deuill hath againſt vs, exceedingly enuying our ſpirituall, and glorious arriuall into heauen, & therefore layes many ſnares and infinite allurements, to let & hinder vs from our paſſage; with whome therefore according to the will of God, we muſt encounter, vnder the conduct of our

Lord Generall Christ Iesus. In respect of which striuings, conflicts and battelles, we are called souldiers and warriors: inferring thereby that when we haue valiantly fought the Lords battels, and faithfully triumphed ouer the diuell, then it followes that we shall returne to our owne home with rewards and crownes of euerlasting glorie.

Eph. 6. 10. to 18. 2. Timo. 2. 3. Phile. 1. 2.

The fourth respect or attribute giuen vnto the children of God, is

Drawne from the affaires wherin God our eternall king hath imployed vs for the performance of certaine religious duties, whereof some are pertayning to God, some to our brethren, and some to our selues: the which being done, and duely accomplished, then must we be gone. In regard whereof, we are called Legates, Ambassadors and such like, sometimes labourers, sometimes pilgrimes. And in our commission we haue euery man his set and limited time of dispatch, which being ended, the ancient of dayes, the Angell of the

Iob. 7. 1. 1 Pet. 2. 1.

the couenant will send his Angell Gabriel, or some other, saying vnto vs for our returne vnto heauen, as vnto the people of Israel in Babylon, for their returne vnto Ierusalem Dan 9.20, 21.22.

Now me thinkes I heare two obiections made against me by two sorts of people:

The one saying, This doctrine concerning the generality of death, needed not; it might haue bene spared, and the speech spent vpō matter that we know not. For by the vse of reason, by common experience, and by manifold examples, men are induced to beleeue all this that you haue said to be true, and long since generally allowed. This is now a harsh kind of doctrine to wise men, and it is very distastfull to all men; for it is a melancholy kind of teaching, and of no such necessity. Ye might rather, in steed thereof stirre vp men to be merrie, and to endure their miseries patiently. Preachers do nothing more then fright and astonish men: in the name of God let vs be merrie whiles we may, sorrow comes fast inough.

The other ſort reaſoning, and expoſtulating with fleſh and bloud, cannot determine vpon the generality of death. They ſee not, they ſay, how it may be, nor how it can ſtand to be true, becauſe then it is queſtionable, ſay they, who ſhall haue the dominion ouer other creatures in the world, which are innumerable, and moſt admirable. Saint Peter ſaith, theſe beleeue not that the world ſhall be deſtroyed with fire.

2 Pet. 3. 1. 1. 3. 4.

An anſwer to the firſt concerning the generalitie of death.

Interrogatiuely, do you know this to be true by any ſentence or example of holy Scripture? No, no, you do not. For if you did ſo know it, the hearing of the ſame againe and againe, would rather haue bene comfortable thē tedious vnto you. That knowledge which is not grounded vpon the Scriptures of truth is nought worth, & meerly vnperfect. True it is, that men may know and be induced to beleeue, that they which are a dying, will die; and that

that they which are in eminent dangers and perils present, shall die. But truly to beleeue, and certainly to know that all men shall die, or who, or how many shall die, flesh and bloud cannot reueale vnto men. For the sense of hearing and seeing, by the which men are brought to know and to beleeue, reacheth no further then vnto things present; because light, which is the obiect of seeing, and the aire which is the obiect of hearing, vpon diuers occasions are sometimes giuen, and sometimes taken away. Therefore to see and to know certainly, as an article of beleefe, that all men shall die, which is my generall doctrine, no man can apprehend nor yet comprehend, but by the knowledge of the holy Scriptures, and by the holy influence of Gods diuine spirit; because in verie truth, the same reacheth vnto the apprehension of things in time to come, and vnto that which is cleane out of sight and out of hearing. Saint Paul speaketh directly of two sorts of seeing, the one proper to the spirituall eyes, or eyes of the vnderstan- 2.Cor.4.18

derstanding, in these words: We looke not on the things which are seene, but on the things which are not seene. As if he had said, We who are the children of God, do not esteeme of that which we may apprehend with our natural eyes, in cõparison: but we esteeme and allow, specially, of that which we may comprehend and apprehend by faith. And in that verie place he verifies the same, calling the one, in a sort, an obiect temporall; the other an obiect eternall. The same Apostle saith to the like purpose: We walke not by sight, but by faith: to wit, We iudge not so highly, nor so truly of that which the light or the aire doth manifest vnto our senses, as of those things which the word of faith doth manifest vnto our soules. The effects and fruites of the one and the other shewes the difference. As the vertue attractiue was not in Noahs Arke, that drew famous and most worthy creatures and of all sorts into it; nor the vertue attractiue was not in Elias cloke that drew Elisha frõ his plowing, but both in the effectuall

2.Cor.5.7.

Gen.7.7.9. 10.

1.King.19. 19.

vse

vse of Gods word. Euen so the vertue of hearing, seeing, and beleeuing the general doctrine of death and life, proceedeth not from any matter in nature, nor from worldly reason, nor yet from the wisest humane narration, but from the holy Spirit of the liuing God, who worketh in vs by faith, which is grounded vpon the written word of God. As for example briefly; Elisha his man, as he was a naturall man, saw onely an armie of the Aramites who were come to take his maister: but when the eyes of his vnderstanding were opened vpon the prayers of his maister, he saw a farre greater army of Angels that were come to protect them. This made S. Paule to pray, That the eies of the Ephesians vnderstanding might be opened: which was in effect, that God would be pleased to inflame & to kindle their hearts and their affectiõs with the splendor of his word and Spirit. As the same host of the Aramites was led with blindnesse, vnto their mortall enemie the king of Israel, at Samaria, the eyes of their vnderstanding being shut vp: and as the

2. King 6. 18. 19.

Ephes. 1.

1. King. 6. 18. 19.

Sodo-

Gen.19.10. 11. Sodomites did strike at Lots doore with blindnesse, when their naturall eyes were open; or as Saule and his
1. Sam.26. 12. company, being in the iustice of God, striken into a dead sleepe: euen so all such as haue not their sight, and their knowledge for spirituall things out of Scripture, they weare out themselues with wearisomnesse, and in the end do bring thēselues, as through ignorance, into that ineuitable gulfe of perdition. Labour you therefore, ye seruants of the Lord, labour ye the Scriptures, and know you for certaine, that ye know nothing as ye ought to know, vnlesse ye know it by the Scriptures, and beleeue it by the same Spirit that wrote the Scriptures. As the light of the body
Luk.11.34. is the eye, so the light of the inner man is the word of God; and consider I pray you, consider in due time I aduise you. If I be to be blamed for this long discourse concerning the generalitie of death, why then did the holy Ghost so largely discourse thereof? Why did his holy Maiestie so often particulate one and the same matter, so variably and in so

ſo many places of Scripture? How can this be anſwered? If you ſay, fewer places would haue ſuffiſed, thē you do directly blaſpheme; which God forbid. Then you charge the holy Ghoſt with ſuperfluities and tediouſneſſe, where as through Gods mercies, with ſuch, and ſo many iterations he doth importune you to remember your mortalitie and to make prouiſion for the ſame accordingly. If you ſay this doctrine was not ſo needfull, becauſe you knew it long ſince; out of your owne words you proue this doctrine, of all others, to be moſt needfull, and my ſelfe of you moſt carefull. And whereas you know alreadie, as you ſay, that you ſhall die: neuertheleſſe, it is queſtionable, whether you be readie prepared to die euerie houre for the teſtimonie of a good conſcience, as his Maieſtie hath commanded, yea or no. And it is queſtionable, whether you be willing and deſirous to die. You wil ſay peraduenture, you are of that mind, & you truſt euer to be ſo, that there is nothing vainly ſpoken in Gods word: and you will count them

vaine

vaine and friuolous that shall speake any thing out of this word, that doth not in some sort humour and applaud you. Here I end this matter, desiring God to enlarge your affections more & more vnto the obedience of his word.

An answer to the 2. obiection concerning the generalitie of death.

Herein I will be briefe, because indeed, this sort of people are lesse worthy of further instruction, who hold that this so goodly a frame of the world, should not, or cannot be destroyed. Of whom Saint Peter speaketh thus: There shall come in the last dayes mockers who will walke after their owne lusts, and shall say, Where is the promise of his coming? for since the Fathers died, all things continue alike vnto this day. There needeth no other answer for them then that which S. Peter maketh them in the verses following, let them looke to it vpon their perill.

1. Pet. 3. 3.

This

This doctrine concerning the generalitie of death, ſerueth to reproue three ſorts of people.

The firſt are thoſe who wholly, or for the moſt part, do ſet their loue and liking vpon the things of this world, as if they were to tarrie in it for euer: or as if they were to chuſe, they would not change this world, no not for the kingdome of heauen; ioying and reioycing, as Amos the Prophet ſaid, in a thing of nought: & like vnto the tribes of Ruben and Gad, and halfe the tribe of Manaſſes, who choſe the towns and lands on this ſide Iordan, becauſe there were goodly habitations, and fertile ſoyle, rather then the townes and lands in Canaan, which for the fertilitie therof, was ſaid to flow with milke and honey: and for the innumerable pleaſures thereof, like vnto the kingdome of heauen. Saint Paul blaming ſuch, and ſeeking to draw them vnto better choiſe, exhorteth, ſaying: Seeke ye the things which are aboue, where Chriſt ſits at the right hand of God, and ſet your affections

Amos.6.13

Num.32.1. 2.

Col.3.1.

fections on heauenly things and not on earthly.

The second sort who are to be reproued by the generall doctrine of death,

Are they who murmure much, or rather do mourne too much for the deceasse of their neare friends, as though God had not done well to take one, and not another, to take this and not that: or as if death had surprised them before their time, and for euer; or else that death had casually lighted on thē more then others. Saint Paule comforting himselfe and others concerning
2.Cor.5.1. this complaint, sayd: We haue a building giuen of God, that is, an house whose builder and maker is God. The
Luk.20.36. children of God die but one: they taste not of that second death in hell, as the reprobates do. This once to die, is but a short interiection betweene two eternities, to wit, election and glorification, with a kingly and a kindly passage as it were, by calling and iustification
Rom.6.9. vnto eternall saluation. Christ died once, but in that he liueth, he liueth for

euer

euer. So ye likewise, saith the holy Apostle, are dead to sinne, but aliue to God through Iesus Christ. Rom.6.9.

The third sort who are to be reproued by this generall doctrine of death,

Are those, who not minding their mortalitie, nor accompts which they must make, do treasure vp sinne vpon sinne, being driuen, as it were, with the swinge of their nature, & set on fire of hell, defile their bodies, and the whole course of nature: resolued with themselues to vndergo any sinne, so as it may bring them either pleasure or profite. Alwayes saying in their hearts, and many times with their tongues, If we must die for sinne, as Preachers say, and that as well for one sinne as for a thousand; why then let vs eate and drinke, and be merrie while we may. Salomon out of his owne experience, and specially from the holy Spirit of inspiration, saith of such one a after this maner: Reioyce ô thou yong man in thy youth, Eccles.10.9

let thine heart cheare thee, walke in the wayes of thine owne heart, and in the sight of thine eyes. But what followeth? God will bring thee to iudgement. Although his Maiestie be inclined to mercie, yet when he is moued to iustice, it is ineuitable, it is innarrable, & it is intollerable. To that effect said Dauid, as if it were in the proper person of almightie God, vnto all such desperate and graceleſſe wretches, that do abuse his holy patience: I will set thy sinnes in order: to wit, thy sins in the night, thy sinnes in the day, thy sins in thy youth, and thy sins in thine age, thy sins against me, and thy sinnes against thy brethren. I will so muster and so ranke them together, & so place them by rowes, and in euerie ranke and row, such, and so many, as shall seeme to be more odious, shamefull, and detestable euen vnto thine owne selfe. And what shall follow? I will teare thee in peeces, that is, thy torments shall be more terrible, and farre more horrible to nature then as if thou wert racked & tormented peece-meale. These are they who

Psal. 50. 17.

al-

although in deed sinne is too too generall, yet they rifle, and runne ragingly after it, in a more particular manner, not minding their mortalitie, or at least, not regarding the accompts that they must make; do maligne, enuie, vtterly hate, yea and seeke the whole ouerthrow of vs the Preachers of his holy word, and others the deare children of God, who runne not into the same excesse of riot and damnable behauiour: but with zeale do frequent the ministerie of his word, with reuerence do keepe his Sabbaths, & with all care do keepe themselues vnspotted of the world. Therefore they esteeme them not worth their societie, nor worthie to liue vpon the earth. We are not of the world, therfore the world hateth vs, saith S. Iohn. The manifold plagues to the Egyptians, the fierie Serpents to the Israelites, and the Emerods to the Philistims, were not so troublesome and tedious, as these heathenish Atheists, & prophane Iewes are to vs. We liue not as enemies in an hostile manner among them, but modestly, and mildly, and

Ioh. 15. 19.

benignly, as Christian cõforters, bringing peace, & offering reconciliation. The words of our commission are of 3. emphaticall and publicke narrations. The first is, *Benedicite*, blesse ye; the second is, *Benefacite*, do ye good; and the third is, *Orate*, pray ye. Thus are we enioyned to behaue our selues, amongst many other religious duties, towards God and good mẽ, yea & towards our enemies. Where in so euer we do faile through frailtie, it is not indifferent, nor iustice for them, being our enemies to iudge what we should do, but rather out of charity to iudge what we would do. Neither is it for them to reuenge themselues vpon vs, it is his holy Maiestie to whom we must answer vpon our accompt. We are (whatsoeuer they say) bringers of peace, and we are peaceable. Come & see, said Iehu to Iehonadab: so it were to be wished, that these men would zealously and religiously come and see before they would condemne vs, and heare quietly what we haue to say, before they do with their tongues so iniuriously execute vs.

2. King. 10. 17.

Ier. 18. 8.

As

As the ſoule of Ionathã was knit to the ſoule of Dauid, ſo our ſoules are knit as in one to them. We can truly ſay, our hearts are vpright towards them, as the heart of Iehu was towards Iehonadab. And yet for all that me thinkes I heare them ſay, as Iehu ſaid to Iehoram, what haſt thou to do with peace? turne thou behind vs. And to be briefe, we ſhal not need to inſinuate for feare, to haue their fauour: euery one of vs may with Chriſtian magnanimitie ſay vnto them, as Nehemiah ſaid to his aduerſaries, Shall ſuch a man as I flie? who is he being as I am that will do it? For we may ſay as Eliſha ſaid to his man, There are more with vs then be with thẽ. And with the Prophet Dauid, If God be with vs, who can be againſt vs? Although they haue dealt with vs ſhamefully and deſpitefully, as the Ammonites dealt with the kind meſſengers of king Dauid, ſhauing halfe their beards, and cutting off their skirts euen to their buttockes, yet we will neither do nor ſay, but as Iotham ſaid to the Sichemites, If ye haue dealt truly and purely with vs, then reioyce

1. Sam. 18. 1
2. King. 10. 15.
2. King. 9. 19
Neh. 6. 11.
2. Kin. 6. 16
1 Sam. 10. 1. to 17.
Iudg. 9.

ye with vs, and we will reioyce with you: but if not, we will retort vpon thē their own tearms, What haue we to do with your peace? turne you behind vs. These are they, who long since, as they say, do know right well that they shall die, and they doubt not but they shall die so faithfully and so godly, as the purest and most perfect Christian of vs all.

That this their error and grosse perswasion may appeare vnto them, and vnto all others, I will yet for their sakes, & for the better patient abiding of the godly, deliuer in some particular manner, by the Scriptures of truth, who they be indeed, out of this generall nūber, that shall die well, and so liue euerlastingly in the glorious kingdome of heauen.

The generalitie of death is not now in question. It is generally agreed vpon, and withall, we find it is of necessitie: it is forcible and violent vpon the warrātable decree of the most Highest. But the question is, who frames himselfe to die willingly, and with contentment.

All

All shall die of force: but none shall enter into the kingdome of heauen, but such as in some measure do die willingly and with contentment. Saint Paule saith, Although I preach the Gospel, I haue nothing to reioyce of, for necessitie is laid vpon me: if I do it willingly I haue a reward, but if I do it against my wil, what is my reward? As if he had said, what religious dutie soeuer is performed in respect of commandement and feare, is not to any man so much as thanke worthie: but that which is performed by man voluntarily and freely, as from a liberal heart, without respect of law, or constraint, that man shal haue his reward. Euen so is it with euery mā that is of force surprised by death, but almightie God highly accepteth of euerie man that disposeth of himselfe, with a willing heart to die. Therefore the Lord said vnto the people of Israel: My heart is among them that are willing. As if he had said, Though you faile to do such things as I command you, yet I will accept of your will. This willingnesse is a kind of strong affection

1.Cor.9.16 17.

Iudg.5.9.

and a forcible facultie of the soule: and yet for all that, it is led captiue vnto sin. Such is the corruption of mans nature, being inuegled with the manifold forces and assaults of Satan, that it preuails against the will of the inner man: as S. Paul complains of himelfe verie largely and particularly, and which makes him to say plainly, I allow not of that which I do; for what I would that do I not, but what I hate, that do I. As if he had said, Howsoeuer it be, that I offend God through corruption and frailtie, yet my heart, my mind and my will is with God. When I do any thing contrarie to the will of God, I must confesse it is not I that do it, but sinne that dwels in me. Saint Paul did desire to die, and yet in a stronger appetite and affection he would not. So was it with Christ Iesus. So long as a man can finde in himselfe a will to do well, although it be properly the gift of God, it shall be accounted vnto him a deede, as it was vnto Abraham, when as his will led him to sacrifice his sonne, and yet did it not from his naturall affectiō.

Ro.7.15.to the end.

Phil.1.23.

Luk.22.42.

Gen.22.12.

He

He that will die willingly an d wel, muſt liue willingly and well accordingly. There muſt be a continuall combat, betwixt the ſpirit of man, and his fleſhly members. The earthly members muſt be mortified, and ſubdued by little and little, with the will and deſire of man; to wit, man muſt carrie a loathing in his mind and will of that which is euil, by a cleane contrarie affection, lifted vp to heauen. Our ſauiour Chriſt referres vs vnto the ſerpent, for two ſpeciall inſtructions, concerning this buſineſſe, in theſe words; Be wiſe as ſerpents. The ſerpent being fiercely purſued, & in dāger of her life, not able to ſhift any longer, ſhe with her teeth, wings and clawes, will earneſtly labour in the ground, to hide her head, being then ſure enough from the purſuers, as not caring for her body, becauſe her life lies in her head: euen ſo they that make a good preparation to die willingly and well, muſt not regard their goods, when their bodies are in queſtion, nor regard their bodyes, when their ſoules are in queſtion; becauſe indeede the life

Col. 3. 5. Ephe. 4. 21. to the end 5. 8 to 22. 6. 10. to 19.

Mat. 10. 16.

Ionah 1. 5.

life of their body and ſoule lies in their head Chriſt Ieſus, who hath ſo enioyned them. The other qualitie of the ſerpent is, to rouſe and rub herſelfe very vehemently when ſhe is old, againſt the ground, vntill ſhe hath gotten off all her old skinne; and then hauing new vnder it, ſhe flieth vp on high with ſuch agilitie and nimbleneſſe, as when ſhe was young: euen ſo if we will die well and willingly, ſo as our ſoules may mount vp to heauen, we muſt in our youth, and in our age rub off, and
Rom. 6.6. ſhake away the old man which is ſinne and wickedneſſe, and be renewed in the ſpirit of our mindes.

Three diuine cauſes mouing willingneſſe to die.

The 1. is drawne frō the generall decree of God, who in reſpect of death, deales indifferently with all the generation of mankind: all men muſt die, the noble and the ignoble, the King as the begger; why then ſhould any man mourne or murmure at the death of his deare

deareſt friends? and why ſhould he not be moued to yeld himſelfe, with al willingneſſe & contentment to die? Why ſhould any one man thinke himſelfe worthy of that prerogatiue, and priuiledge, as not to die, yea rather willingly, then of conſtraint? Ioſua the Lord Generall of Iſrael, at his death tooke this as a ſtrong forcible argumēt, to perſwade with his people, to liue well, and that they might die willingly; therefore emphatically, he ſaid, This is the way of all the world: to wit, Although I be a man as ye know, in an extraordinary acceptation with God, yet I muſt die; ſo muſt you, and ſo muſt all mankinde that liue, and are yet to be borne, looke not you to be exempted from this ſentence: but prouide accordingly. A voyce ſaid vnto Eſai, Crie; What, ſaid he? That all fleſh is graſſe, & the grace thereof as the flower of the field. This holy Prophet being ſuggeſted and inſtigated by the Spirit of God, to prepare the way of Chriſt in the hearts of the people, he receiues as from the Lord alſo, the manner how

Ioſua. 23. 14.

Eſai. 40. 6.

to

to moue them effectually thereunto, euen by telling them that they were all subiect to death, and that the most wise and most excellent amongst them was subiect to the same end.

The second cause moning willingnesse to die.

It is drawne from a threefold exchãge that we make with the Almighty: *the first is the exchange* that we make of our bodies; for this corruptible body, which is subiect to manifold miseries, and to fall from God, we shall haue incorruptible and immortall bodies. For these our bodies subiect to hunger, to thirst, to cold, to heate, to manifold diseases, to sundrie passions, and other such like calamities, we shall haue celestiall and glorified bodies, euerie way freed of all those perturbations. The Lambe which is in the middest of the throne, shall gouerne his people, and shall leade them vnto the liuely fountaines of waters, and God shall wipe away all teares from their eyes. The tabernacle of God is with men,

1 Cor. 15. 25. 54.
Phili. 3. 21.
Esai. 49. 10. 25. 8.
Reue. 7. 15. 16. 17.
21. 3. 4.

men, and he will dwell with them, and they ſhall be his people, and God himſelfe ſhall be their God with them. There ſhall be no more death, neither ſorrow, neither crying, neither paine. Euery Chriſtian is alwaies longing, and deſiring this exchange, yea ſenſeleſſe creatures, do alway ſtraine with a feruent deſire to be vnburthened & to be diſcharged of this life; how much more euery good man? As he that is in priſon deſires and longs to go abroad, or as Hagar in her bondage, ſo miſerable is man liuing in the fleſh, as a liuing ſoule in a body ſubiect to death.

The ſecond exchange that we make is of our goods, as when we change earthly riches for heauenly, momentanie and tranſitorie treaſures for euerlaſting, and that which neuer fadeth. To which purpoſe the holy Ghoſt ſaith, Lay not vp treaſures where moath or canker corrupteth, and where theeues breake through and ſteale: but lay vp treaſures for your ſelues in heauen. As if it were to ſay, The beſt things of this life, are ſubiect to corruptiõ, & to manifold caſualties: Mat. 6. 19. 20.

ſualties: but the treaſures which are in heauen, are not ſubiect either to mutability, or yet to decay. And our ſauiour Chriſt ſaith by way of a parable, that the abundance of worldly wealth auailes nothing for the time preſent, which is but momentanie, neither doth it any way miniſter comfort vnto the diſtreſſed ſoule. Thus he ſaith, take heed of couetouſneſſe; for though a man haue abundance, yet his life ſtandeth not in his riches. Saint Paul ſeeing and perceiuing the inordinate deſire of riches, which was in his time, and knowing that the like would be continued, he ſpeakes by way of compariſon, verie diſdainefully and contemptuouſly of worldly riches, and charges men to prouide for better things, and to build vpon a better foundation. In heauen is all kinde of plentie, maturitie, and ſatietie. As the Spies ſaid vnto the children of Dan their brethren concerning Laiſh, Ariſe and let vs go vp, we haue ſeene the land, and ſurely it is verie good, it is a place lacking nothing that is in the world; be not ſlothfull to poſſeſſe

Luk. 12. 15. to. 22.

1 Timo 6. 17. 18. 19.

Iudg. 18. 9. 10.

possesse it, for God hath giuen it into your hands: euen so do innumerable sentences and examples of holy Scripture say and assure vs as touching the kingdome & immortall ioyes of heauē.

The third exchange that we make by dying willingly and well, is of our societie, & of our companie; as when we change the societie, fellowship, and cōpanie of men, for the company and societie of Angels; the company of whoremongers, drunkards, liers, swearers, oppressors, and such like, for the company of the Saints; the company of children on earth, for the company of children in heauen; the company of husband or wife, for the company of Iesus Christ himselfe. As a virgine that is affianced to a man thinkes it long before the solemnization thereof: so is euery one that is affianced with Christ euermore desiring his full fruition and holy fellowship.

Heb. 12. 22. 23. 24. Reuel. 14. 1. to 6.

The third cauſe moving willingneſſe to die.

It is the mitigations, cõforts, & helpes, that almightie God yeelds againſt the torments of death, to ſuch as do commemorate their mortality, with prayers and interceſſions vnto almightie God, that they may be faithfully prepared. Of which gracious qualifications of ſickneſſes, and diminiſhing of deaths torments, the holy Prophet Dauid
Pſal. 41. 3. ſpeakes, moſt plainely, The Lord will ſtrengthen him vpon his bed of ſorrow; thou Lord, ſaith the Prophet, haſt turned all his bed in his ſickneſſe: as if it were to ſay, God wil enable a mercifull religious man, to endure all that he will lay on him, or elſe will diminiſh the qualitie or quantitie of the diſeaſe. To whom alſo Chriſt Ieſus ſaith, I am the phyſition: as if it were in effect to ſay, I am a preſent diſcharge for the ſoule that is ſurcharged with ſinne, and alſo a preſent qualification of bodily griefes, and naturall diſeaſes, as was manifoldly and plainely experimented by Chriſt,

vpon

vpon diuers poore people, who were miserably and mortally distressed with both.

The second instruction.

Concerning the *manner, sort, or kind* of death, to wit, how diuersly, and how many wayes, death seizeth on all the generation of mankind: I will distinguish into foure sorts. The which for assignations sake, I must call by foure names, vnder the which the holy Ghost comprehends as in a close narration dispersed ouer the Bible, all maners, sorts, and kinds of death whatsoeuer, howsoeuer, and wheresoeuer: which are these.

1.	the	Penall	death.
2.		Naturall	
3.		Vnnaturall	
4.		Politicall	

These three are comprehended in that answer of Dauid, the selected man of God, to Abishai, concerning Saul the king, whom God deliuered into their hands, to do with him as they would: euen as Pontius Pilate deliuered Iesus

into the hands of the Phariſes, to do with him as they would. Let me ſmite him but once, ſaid Abiſhai to Dauid, & I will ſmite him no more: intending by thoſe words, with one blow to kill Saule. Shall I lay mine hands vpon the Lords annointed, ſaid Dauid? *No, I will not, God ſhall ſmite him.* There he plainly related the penall death. *Or his day ſhall come to die.* There he plainly related the naturall death. *Or he ſhall deſcend into battell.* There he plainly related the vnnaturall death.

2. Sam. 26. 8. 9. 10.

Firſt, *the Penall* death is that which almightie God did vſually inflict vpon thoſe, with whom he was wrathfully diſpleaſed; as appeared by the ineuitableneſſe thereof. It was moſt commonly miraculous, and publikely powerful, that it might be for an euerlaſting remembrance among all nations. Such was the puniſhment of Adam for the tranſgreſſion of Gods commandement, as did appeare by many particular denuntiations; and afterwards concluded with his death, and with the death of all his poſterity irrecouerable in thẽſelues

Gen. 3. 17. 18. 19.

ſelues for euer. Iob to this purpoſe ſaid, Iob.34.14. 15.
If God ſet his heart vpon man, and gather vnto himſelfe his ſpirit and his breath, all fleſh ſhall periſh together, and man ſhall returne to duſt. As if he had ſaid, If God be once wrathfully diſpleaſed with any man, how ſhall he liue? how can he or they endure the hand of him, who ſo penally & powerfully puniſheth vnpenitent ſinners?

Diuine motiues or reaſons, why God doth ſo penally, ſo miraculouſly, and ſo powerfully puniſh ſome, and not others: *with a ſixefold anſwer thereunto.*

The firſt Motiue why God puniſhed penally.

Firſt, God puniſhed *penally with water*, when men were publikely and generally growne to be tirannous, cruell, and ſauagely diſpoſed, one towards another, as the people of the old world. Thē did the windows of heauen open, and the foundations of the great deepe breake vp, ſo that the waters preuailed exceedingly vpon the earth, and couered all the hie mountains of the world. Gen.6.11. 12.13. Gen.7.4.10 11 to the end.

Exod. 1. 11, to 16. 5. to 14. 7. 8. 9. 10 11. 14.

Likewise the Egyptians, who dealt tirannously, & cruelly with Gods people, his Maiestie taking speciall knowledge thereof, did penally and powerfully punish the with manifold plagues in their own land, and afterwards with the inundations of waters, wherein their king, and many thousands more were miraculously drowned.

The second Motiue why God punished penally.

Secondly, God punished *penally with fire*, when he saw that men were grown so generally and so publikely carnall, sensuall, fleshly, & vnnaturally defiling their owne bodies, taking the louing admonitions, and godly perswasions of his Saints, but as iests and mockes; as he did the Sodomites.

Gen. 19. 5. 15. 16. to 17

The third Motiue why God punished penally.

Thirdly, by changing *the nature and qualitie of the earth*: when as particular persons being in place of preheminence, did offer indignity & disloyaltie

to

to such as were in authoritie, as did Corah, Dathan, and Abiram with their companions; whom God did penally, powerfully, and miraculously destroy, by opening the earth to swallow them vp aliue. Num. 16. 29. 36.

The fourth Motiue why God punished penally.

Fourthly, *with sauage beasts*, whē as his holy and welbeloued people are disdained, mocked, and scorned; as two and fortie that mocked Elisha the Prophet of the Lord, and were penally destroyed with Beares. 2. King. 2. 23. 24.

The fifth Motiue why God punished penally.

Fifthly, *with Angels*, when as men in authoritie do publikely and incorrigibly offend his holy Maiestie, as did Dauid in numbring his men of warre, and trusting in them: whom God did penally and publikely punish with the death of seuenty thousand of his chosen men, by the stroke of an Angell. Likewise Herod the king was stricken vnto death 2. Sam. 24. 1. 15. Act. 12. 23.

publikely by an Angel, becauſe he took that glory to himſelfe, which was due to God. So was Iehoram moſt penally and miraculouſly deſtroyed for his idolatrie, according to the ſaying of the man of God.

1. King. 13. 1. 2. 3.
2. King 23. 17.

The ſixth Motiue why God puniſhed penally.

Sixthly, where it may be demanded why God doth puniſh ſome ſo *penally and ſo miraculouſly*, and not others, it is drawne from his eſtabliſhed rule, and generall order of gouerning kingdoms and nations, holding it ſufficient in his godly wiſedome, to puniſh publikely ſome, in ſtead of many, that one example ſo publike and ſo penally powerful, ſhould ſerue for many hundred yeares in a whole nation or kingdome. When the Church began to ſpread through Gods mercies, there were many miracles, ſignes and wonders, as that in Egypt, as that in their iourney through the wildernesſe, and as that their conquering of Canaan, and ſo vntill the temple of Ieruſalem was built, and religion

gion eſtabliſhed. But afterwards as it drew nearer and nearer vnto Chriſt, they grew to be fewer and fewer.

The first vse of this doctrine concerning the penall death,

Serueth to forewarne *Landlords and Patrons*, who moſt tyrannouſly liue vpon the ſpoile of the poore: the one fleecing the Church, the other fleecing the commonweale, and both robbing God of his honour ſo much as they may, or as it doth bring them either pleaſure or profite. As in the old world, wherein crueltie did ouerrun the whole earth: ſo it is now in the glorious Sun-ſhine of the Goſpell. If the examples of thoſe whom God ſo powerfully & ſo penally puniſhed, will not ſerue, it may well fall out euen in the iuſtice of God, that for the ſame crueltie, their oppreſſion and grinding of the poore, and ſelling them for old ſhooes, that they ſhall be made examples for ſuch as do come after.

The second vse of this doctrine concerning penall death.

It may well serue to forewarne dissolute and loose liuers, yea all such as liue according to their own lust, giuing themselues ouer, according to the swing of their own nature; lest they also neglecting the vse of Gods holy word, and the vse of these fearefull examples, do, in a time when they thinke not, fall into some inuitable and damnable judgements of God in a miraculous manner.

The third vse of this doctrine concerning penall death.

Forewarneth all such as are subiects, to submit themselues vnto such as are in authoritie ouer them, as vnto the diuine ordinance of God.

The fourth vse of this doctrine concerning penall death.

It may serue to admonish all sorts of people, to demeane themselues reuerently, and conscionably, towards all the

the zealous professors of the Gospell.

The fifth vse of this doctrine concerning the penall death.

It admonisheth all those that are in auctoritie, to submit themselues dutifully, and euery way religiously towards God, as they wold their subiects should do vnto them.

The second manner, sort and kind of death, to wit,

The *naturall death* is more moderate, more milde, and more alluding to the fauour of God, then the penall death; because indeede it hath reference to the promises of God, in Christ Iesus: by whom the guilt of sinne, and the condemnation of the law together, with the sting of death, is qualified and in a sort done away; leauing indeed no more to do, nor to say, against such as can take hold of his promises, but onely the perishing and destroying of that body, so naturally subiect to sinne. According as Paule proclaimed, in a most comfortable manner, in these words,

Death

Rom.5.11. Death went ouer all men: in as much as all men haue sinned, as if he had said, Such was the infinite mercie of God, and yet mingled with his iustice, that he would lay no more to the charge of his chosen, then he must needes by the open rules of religion, & reuealed word. Moses in his defence to the people of Israel concerning that open rebellion of Corah and his company, speakes most diuinely, and most plainely, of this kinde of death in these words, If these men die the common death of all men, or if these be visited with the generall visitation of all men, then the Lord hath not sent me. As if he had said, There is a sort or kind of death, which is naturall, which is vsuall, and which is rightly appertayning vnto the nature of mankinde; and that which most commonly falles out vpon good and reasonable deliberation, vpō orderly disposing of worldly affaires, & vpō due bequeathing of the body to be buried. This naturall death which he calles the common death, and the generall visitation of all men, Iob saith it

Numb.16. 29. to 36.

is

is as a ricke of corne, which comes into the barne in due time. As if he had said, This is the death indeede that is full of maturitie, and seasonablenesse; lo, this we haue inquired of it, and so it is. Againe he saith to the same effect: As a rush cannot grow without mire, and as grasse without water can grow no longer, but withereth, though it be not cut: euen so man by nature liueth vntill nature be quite worne, and wholly extinguished, and then dieth though he were not touched nor medled withall in any sort; which death is nothing so, nor so as the penall. The man of God intimating such a kinde of death, said to Hezekiah King of Iudah, Thou shalt not die with the sword, but thou shalt die in peace. To wit, thou shalt not die the penall death, which is terrible and painefull; nor an vnwonted death, but the common death, the generall visitation of all men, to wit the naturall death. Iob. 5.26. Iob.34.14. 15. Esai.38.1.

This *naturall death* which is also called the common death, and the generall visitation of all men, hath by the reuealed

reuealed word of God foure other inferior sorts or kinds of death, whereof I must dispose for methods sake after this manner.

1.	Some do die	In their old age.
2.		In their nonage.
3.		Languishingly.
4.		Suddenly.

The first reason why some liue long.

Is drawne from the singular fauor of almightie God, in granting vnto some one amongst many, that which in his heart he specially desireth. For amongst all things that man specially desireth, there are principally these two, to wit, health and wealth. For wealth a man will bestow all his wits, all his indeuor, all his labour, all his friends, and whatsoeuer else he possibly can deuise: but for health, and that he may liue long, he will bestow all his wealth that was so industriously, & so laboriously gotten, and be contented to be counted a foole, yea a forlorne wretch, and to be indeede a begger at euerie mans doore,

doore, all the dayes of his life. To be breefe, as chastity is a singular gift of God, to one amongst ten thousand, so long life is a singular guift of God, to one amongst ten thousand. Salomon therefore said, Old age is a crowne of glorie, wherein are two goodly and godly respects; one is, that a man may the better & the more abundantly gather riches, by looking more respectiuely into the workes of God, and the end of his creation. For the longer a man liues in a reasonable kind of husbandrie, the more his gaine and getting must needes be. Although his reuenewes be but small, yet if he get and spare, here a litle and there a litle, in continuance of time according to the old prouerbe, Many a little makes a mickle: following the example of that little poore pismire, who according to her small strength, and yet being diligent, hath against winter a great heape of prouision; and being also prouident, she painefully nibleth the heads of euery graine, lest they should grow, and so her labor lost. The Maiestie

Pro. 16. 31.

Pro. 6. 6.

Maiestie of God to set forth his renewed loue towards Iudah, and Ierusalem,
Zach. 8. 4. said thus: Their men shall liue so long as that they shall go by a staffe. As there is no commandement that hath any promise, but the honouring of parents: so there is no such reward pleasing to any man as to liue long: therefore God made promise thereof to thē that keepe his commandement. What
1 King. 3. 14. temporal blessing did the Lord bestow on Dauid, for a reward, who was a man according to his owne heart, but long life? as the holy Ghost testifieth, he
1 King. 1. 1. liued so long that he could liue no longer, nature was quite extinguished in him. This was also a reward specially,
Gen. 5. 1. to the end. bestowed vpon the ten holy Fathers, before the floud. Thus shall men be enabled with their hands, to performe the desire of their hearts, in contributing vnto the necessitie of the Saints.
Deut. 31. 2. Abraham also had for his temporarie blessing, an hundred and twenty yeares life, euen in his old age he was carefull to fulfill the worke of the Lord so long, as he said that he could go no more

more out, and in. Length of life, saith Moses, is a reward for keeping of Gods cõmandements: they then that keepe not Gods commandements, shall be guilty of Gods iudgmẽts for the same, and also for the time, which they haue misspent. Deut. 11.9.

The other speciall and most principall respect of long life, is that such men might also gather spirituall riches. For as by little and little, men come to be stored with the things of this world, specially if it be long continued: euen so by the continuall keeping of the Sabboth, by the often reading and hearing of Gods word, by vsual praiers, by often reiterating with thankefulnes the mercies of God, & such like, men may grow & increase most richly and abundantly, in the things that concernes a better life. If the increase be but as Esai the Prophet saith, here a line, and there a line, to wit, a little at one time, and a little at another, either gotten or saued. To which purpose Iob saith, In length of dayes there is wisdome, and amongst the ancient there is vnderstanding. Esai.28.10. Iob.12.12.

There-

Therefore the holy man Dauid all his life long followed the counſell and directions of the ancient, and thereby proſpered. It is a matter ordinarily expected from old men, that they hauing ſuch an extraordinarie fauor at Gods hand, ſhould not onely be able well and wiſely to gouerne themſelues, but alſo well and wiſely to gouerne others.

The ſecond reaſon, why ſome do die in their minoritie and non-age.

The anſwer is fourefold.

The firſt is drawne from Gods exceeding great mercy in Chriſt towards ſome to whom he imputeth not ſinne, for their good euen in this world, that they ſhould not ſee, nor heare of thoſe lamentable calamities, & wofull iudgments that ſhould fall vpon them, with whō they ſometimes liued. His Maieſtie duly tēdering the good diſpoſitiō, the mild affection, & tender inclinatiō of all ſuch people, takes them therefore before hand into his glorious protection,

tection, that they ſhould not be greeued with the ſight nor hearing of thoſe matters. Accordingly ſaith Eſai the Prophet, The righteous ſhall be taken away from the euill to come: that is as much to ſay, Some of Gods deare children ſhall not liue to ſee and heare the miſeries which ſhall come vpon thoſe whom they do ſo highly loue. Marke the vpright man, & behold the iuſt, the end of that man is peace. So it is ſaid of Ieroboams ſonne, he only of Ieroboam ſhall come to the graue, becauſe in him there is found ſome goodnes towards the Lord God of Iſrael. As if it had bin ſaid, He onely of that houſe ſhall go to his graue in peace, becauſe he ſhall not ſee the deſolation that ſhall come vpon the land. So alſo was it ſaid of Ioſias, as if it were in the proper perſon of God, in theſe words; I will gather thee to thy fathers houſe, thou ſhalt be put in thy graue in peace, and thine eyes ſhall not ſee the euill that I will bring vpon this place. Though they were ſoone dead, yet fulfilled they much time: as if he had ſaid, They did much

Eſa. 57. 1

Pſal. 37. 37.

1. King. 14. 13. 17.

2. King. 22. 20.

Wiſd. 1. 13. 14.

glorie to God, and much comfort to his Saints in that litle time wherin they liued.

The second answer, why some do die in their non-age or minoritie.

It is drawn from the mercifull goodneſſe of God in Chriſt Ieſus, in brining them more ſpeedily out of this world into their heauenly inheritance. For by how much the ſooner he taketh them out of this world, by ſo much the ſooner he bringeth them into their wi-
Heb. 11.14 ſhed poſſeſſion, God prouiding better things for them. In the prayer which Chriſt our aduocate hath framed for vs, we are taught ſpecially to deſire the ſpeedie entrance into this our heauenly inheritance, in theſe words, Thy kingdome come. And withall for the better enabling, propping, & comforting of his people with patience, to abide the time, he ſaith in a figuratiue ſpeech,
Cant. 2.8. to 14. Behold, he cometh leaping vpon the mountaines, and skipping vpon the hils like a young Roe, or as a young Hart.

Hart. Iob ſpeaking of the beſt eſtate of man liuing in this world, ſaith thus; While his fleſh is vpon him, he ſhall be ſorrowfull; and whiles his ſoule is in him, he ſhall mourne. Iob.14.22.

The third anſwer why ſome do die in their minoritie.

It is the ſinne of the parents, or beſt affected friend of him that dieth, whoſe death is to him a puniſhment. For as generally amongſt parents, there is nothing more grieuous, nothing more irkeſome, then the death of their yong children; ſpecially ſuch as are tractable: ſo is there no puniſhment ſo counteruailable as the death of ſuch children. Naomi, when her husband & her two ſonnes were dead, ſaid vnto her daughter in law: The hand of the Lord is gone out againſt me, the almighty hath giuen me much bitternes. The widdow of Sarepta, whē her yong ſon was dead cried, & ſaid to Eliah; Art thou come to call my ſinnes to remembrance, and to ſlay my ſonne? As if ſhe had ſaid, I ſee the greatnes of my ſinnes againſt God, Ruth.1.13. to 21. 1.King.17. 18.19.20.

by the greatneſſe of my puniſhment, which, by taking away my ſonne, his Maieſtie hath inflicted vpon me. The ſame Prophet in his interceſſion farther ſaid; O Lord God, haſt thou puniſhed this widdow by killing her ſonne? As if he had ſaid, O Lord do not ſo: the
Heb.11.38 world was not worthy of them, the ſins of worldly men deſerue them not. Lord do not lay her ſinnes ſo heauily to her charge. Saint Paul ſaid, that the recouerie of Epaphroditus out of his mortall
Phil.2.25. 26.27. ſickeneſſe, imparted the mercie of God towards him, leſt he ſhould haue had ſorrow vpon ſorrow.

The fourth reaſon why ſome do die in their minoritie.

It is the extreme wickedneſſe and outrage that ſome would grow into againſt God and his Saints, if they were ſuffered to liue. To which purpoſe his
Pſa.101.8. holy Maieſtie ſaith, I wil deſtroy all the wicked of the land, that I may cut off al the workers of iniquitie from the citie of the Lord. As if he had ſaid, I will preuent by death the vngodly determina-

mination of graceleſſe men, they ſhall not liue ſo long as to do villany againſt my people.

The third queſtion why ſome do die languiſhingly.

It is anſwered threefold.

Firſt, to declare that the vſe of Phiſicke, Chirurgerie and ſuch like meanes are nought worth, and to no purpoſe, when as God denieth the vertue thereof. To make men know that the beſt meanes, and the effects thereof, are two diſtinct things, Almightie God in his irefull ſpeech to the Egyptians, ſaith thus, Take balme, ô virgine daughter of Egypt, and in vaine ſhalt thou vſe many medicines, for thou ſhalt haue no health. He ſpeakes againe by the ſame Prophet after this manner, Thy burſtings are incurable, and thy wounds dolorous, there are no plaiſters, nor medicines, nor helpe for thee. Ier. 46.11. 30.12.13.

The ſecond anſwer why ſome do die languiſhingly,

Is drawne from the fatherly care of Almightie God, who knowing whereunto ſome of his children are inclined, and naturally addicted, accordingly he keepes them vnder, he ſtill diſables them from the performance of that they wold, euen in matters hurtful to their owne ſoules. As a naturall father tenderly affecting the good of his ſonne, whom he ſeeth to take head, & make way to ſpend all, ſometimes he threatens him ſore, ſometimes he beats him ſharply, at other times he feeds him with hard fare, now & then he cloathes him with ragged apparrell, and alway keepes him without mony. Or as a mother intending to weane her child from the breaſt, lets him crie much; if that wil not do, ſhe annoints it with wormwood or ſuch like, euen ſo God deales with ſome ſuch as are ſtubborne or like to grow diſobedient, he keepes them vnder with many ſtrange deuices, and doth diſable them euerie where, & at al times

times from doing that they would, to the hurt of thēselues. The peregrination of the people of Israel frō Egypt to Canaan, was through the most vaste, deep, and dangerous places of all the world; and sometimes through goodly valleyes, by pleasant riuers, and such like places of contentment: sometimes in great penurie & scarcenesse of all good things, and sometimes in great plentie of euerie thing; & thus with vncertainties, mutabilities, liking & disliking 40. Num.33.1
yeares together before they came into the promised land, not resting in any one good place one whole yeare, intermingling one with another. Euē so is it with gods people, specially such of thē as his Maiesty knoweth will not trauel rightly the right way. Moses said, God led them 40 yeares in the wildernes, to Deut.8.2.3
trie thē, to humble them, to know what was in their hearts. God said by the mouth of his Prophet thus, Although Ier.30.11.
I haue striken thee with the wound of an enemie, and with a sharpe chastisement, because thy sins were increased, I will correct thee, but not vtterly cut

thee off. So God ſaid to Dauid con-
2 Sam. 7. 13. cerning Salomon his ſonne, If he ſin I will chaſtiſe him with the roddes of the children of men, but my mercy will I not vtterly take from him. Whom the
Heb. 12. 6. Lord loueth, ſaith the holy Author to the Hebrues, he chaſtiſeth, & he ſcourgeth euery ſonne that he receiueth. We haue a famous example in Dauid, whō if God had not humbled with continuall perſecution, it is certaine he would haue driuen Saul violently out of his kingdome.

The third reaſon why ſome do die languiſhingly.

As the former proceeded from the mercie of God towards thoſe whom he would reforme: ſo in this we ſhall finde the ineuitable iuſtice of God vpon the wicked, euery way diſabling and putting them downe from their intents and enterpriſes, keeping them at a low rate, and as it were at a ſcantling. He deales with them, as with
2 Sam. 3. 23. the houſe of Ioab the murtherer; neuer without running iſſues, neuer without the

the leproſie, or one that leaneth on a ſtaffe, or doth fall on the ſword, or lacketh bread. So God ſaid he would deale with the people Iſrael, if they would not keepe his commandemẽts, in theſe words: The Lord wil make thy plagues wonderfull, and of long continuance, ſore diſeaſes, and of long durance. Such a writing was brought to Iehoram King of Iudah, from the Lord, becauſe of his Idolatrie, contayning this effect; Thou ſhalt be in great diſeaſes, in thy bowels day by day. Ahaziah King of Iudah was diſabled with a leproſie for euer. Deut. 28. 59. 2 Chro. 21. 12 to 16. 2 King. 15. 5.

The fourth reaſon why ſome do die ſuddenly or inſtantly, hath theſe two reſpects.

The firſt reſpect is the matter wherewith they die. Some die with old age as did Dauid; ſome with long endured ſickneſſe; ſome with the eminency of the place which miniſtreth preſent danger and death, as a ſhip againſt the rocks, a wilderneſſe of wilde beaſts, a ſtorehouſe of gunpouder. Sometimes in

in reſpect of Gods ſudden decree, becauſe the Lords breath is in his noſtrels.

Sometimes being occaſioned from a naturall cauſe, which learned Phyſitiõs ſay, doth ariſe *ab apoplexia*, a ſtoppage in the head, or *à vomida pulmonũ*, a ſuffocation in the lungs, or elſe *à ſincope vel cardiaogmo*, from the ſtomacke or heart. All which is common both to good and bad men, to the iuſt and vniuſt: and that which neuer giues warning, nor knowledge, any manner of way formerly to be preuented by phyſicke, and therefore rightly called *Mors repentina*, a ſudden and an vnprouided death.

The ſecond reſpect is the manner or difference betwixt both. The bad and vniuſt man dieth ſuddenly, how long ſoeuer he liueth, and what warnings ſoeuer he hath, becauſe of his vnpreparedneſſe, like the fooliſh virgins: or like the vniuſt and careleſſe ſteward.

Mat. 25. 3.

The good and vpright man who feares the Lord, and rules himſelfe according to his lawes, is alwaies vpon his

his guard, like the good houſeholder, who knowes on a night ſuddenly his houſe ſhall be broken vp: and like thoſe wiſe virgins alwaies in a readineſſe, euer looking for death. This reſẽblance of both was in the old world; Noah was well prepared, the reſt were nothing at all.

The *eight vſes* that we are to make of this doctrine, concerning the naturall death, which is the common death, and the generall viſitation of all men.

The firſt vſe concerning the naturall death.

It ſerueth to reproue old men, who either idlely or riotouſly ſpẽd their patrimonies, and their parents portions. The holy Prophet Hoſea ſaith, Gray haires are here and there, vpon him, and he knowes it not: to wit, the aged man conſiders not, the old man whoſe life is almoſt ended remembers not, he thinkes vpon time enough to be getting and ſparing, which is yet left behinde; he deuiſeth vpon many more yeares, & ſo goeth on vntill his ſtrẽgth Hoſe 7.9.

faileth

faileth him, and he purposeth to bring many matters vnto good effect, euen by his wits, when as indeede with his strength, his senses will faile him. Therfore Ieremy the Prophet said, It is good for a man to beare the yoke in his youth. It is expedient that he do take paines in his profession while he may, lest when he should giue, he be enforced to take. Salomon not onely for matters of saluation, but also for matters of this life, doth exhort very earnestly, particularly & plainly, thus: Remēber thy maker in thy youth, whiles the euil dayes come not, nor the yeares approch wherein thou shalt say, I haue no pleasure in them. To conclude with that patheticall saying of Saint Paul, If there be any man that prouideth not for his owne, namely for them of his household, he denieth the faith, and is worse then an infidell; the honorable age is not that which is measured by time, neither that which is measured by the number of yeares: but wisdome is the gray haire, & an vndefiled life is the old age. As if he had said,

Lam. 3. 27.

Eccle. 12. 1. 2. to 8.

1 Timo. 5. 8.

Wisd 4. 7. 8.

It

It is not the age of any man, how old soeuer, that deserues reuerence and speciall account amongst men: but it is the knowledg of God, and an vnreproueable life.

The second vse concerning the naturall death.

It serueth to reproue those who by their ouer much care, and excessiue labors, haue gotten much wealth, alway getting, euer sparing, neuer spending, accounting from ten to the hundred, and from the hundred to the thousands, for euery of their children; yea and many times (hauing neither sonne nor daughter) they know not for whom: and yet in all this time and amongst all this wealth, hauing nothing at all for themselues against the day of the Lord, hauing indeede neither oyle nor lampes. Much like the glutto that fared deliciously euery day, & gorgeously apparelled: but inwardly for his soule he was more miserable then any, and as the poore begger at his doore outwardly. So commonly at Luk. 16. 19.

deaths

deathes doore the wicked parteth with all ioyes: and there the godly receiues it.

The third vſe concerning the naturall death.

It ſerueth to reproue all ſuch parents, who hauing a ſonne or a daughter taken from them by death in his minority, they do not take to heart nor thinke the extraordinary care, the greedy griping, the intollerable ſhiftes, and the manifold deuices which they vſed to get worldly wealth and preferments for him. So that they euer kept from their heart, or for the moſt part, all conſcionable care of trayning him vp in the feare and nurtour of the Lord, ſo as he might be a neceſſary member in Church or comon wealth. They conſider not, neither can they be made to thinke, much leſſe to beleeue, that God tooke him away for their puniſhment. And for this cauſe alſo God takes away another, and ſo another of their beſt and deareſt children, leauing ſuch parents, either none at all, or elſe ſuch

as

as are graceleſſe, and without hope to be any comfort vnto them. If parents out of their naturall affection, or out of Gods word, would but imagine what a dolefull day, what a ſorrowfull ſight, and a galling griefe it would be vnto them, to ſee one child after another ſuffer the bitter paines and pangs of death, & then being dead to be doubtfull of their ſaluation: ſuch parents might the better and the ſooner ſee, & take knowledg of their ſinnes towards their poore children, and ſo by true repentance be turned vnto the Lord.

The fourth vſe concerning the naturall death.

It ſerueth to reproue thoſe who out of their ouer abounding naturall affection towards their children, are neuer prepared to part with their children, no not though they be to change their company, for the company of God himſelfe, and the company of others their brothers and ſiſters, for the company of the holy Saints and Angels in heauen. And their worldly riches,

ches, for the true treaſures purchaſt by the precious bloud of Ieſus Chriſt. And this becauſe that either they want knowledge, or faith.

The fift vſe concerning the naturall death.

It ſerueth to reproue thoſe who liue ſo ſecurely and ſo careleſly, as if they had made a couenant with death, vntill an appointed day: or as if they could keepe death away ſo long as they would, or at leaſt giue themſelues lawfull warning. Vpon theſe comes the day of the Lord ſuddenly, not in reſpect of God, but in reſpect of themſelues, being vnprouided. By how much they want of that they ſhould haue againſt his coming, or by how little they feare death, by ſo much the more terrible and fearefull death is vnto them.

The ſixth vſe concerning the naturall death.

It ſerueth to reproue thoſe who arrogate to much vnto the worthineſſe

neſſe of the meanes, attributing that vertue vnto them, which indeede is due vnto God; as in the time of ſickneſſe, to phyſicke, ſurgery and ſuch like. No maruell though they languiſh in their diſeaſes, and no man able to helpe thē. What was the ouerthrow of ſo many thouſands of the Iſraelits, & the taking away of the Arke of God by the Philiſtines? was it not becauſe they relied to much vpon the arke? as appeared by their ſhooting and loud reioycing, as though heauen and earth rang together. Ieremie ſpeaketh of them at another time, how they vanted and boaſted of their temple, ſaying, The temple of the Lord, the Temple of the Lord: therefore the Lord gaue their Temple to be ranſacked and ruinated by Nebuchadnezzar king of Babylon. Ieremie likewiſe ſpeaking of the pride and preſumptuſneſſe of the Egyptians, who in their ſtrength and multitude of their men, concluded moſt infallibly the vtter ouerthrow of the people of Iſrael: They come, ſaith he, like floods and riuers, with raging horſes, ſwift chariots,

1.Sam.4.5.

Ier.7.4.

Dan.1.1.2.

Ier.46.7.

Blackemores and Libians to ſhoote and to beare ſhields, yet all in vaine.

The ſeuenth vſe concerning the naturall kind of death.

It ſerueth to reproue thoſe who do derogate from the worthineſſe of the meanes, which God in his mercie hath ordained in his Church and commonwealth, to be in him, and for him, or as in his ſtead, helpers & comforters vnto his people: as in the time of ſickneſſe, not to ſeek to the Phyſitiã, they rather ſcoffe and ſcorne them, and they deride their profeſſion. Theſe indeed, as the former, are acceſſarie to their owne cõtinuall diſeaſes, languiſhing maladies, and in the end, to their owne death: not becauſe that they thereby do directly ſhorten their liues, but becauſe that they do fruſtrate, ſo much as in thẽ lieth, the holy ordinãces of God, which are ioyned with his decree.

The eight vſe concerning the naturall death.

It ſerueth to reproue thoſe who run into

into eminent dangers & places of contagion; they auoid not when they may conueniently, outragious elements, as fire, water, and such like: or enterprise to performe actions, which stand not either with their wits, or with their abilities.

The 3. generall sort, manner, or kind of death, to wit, the vnnaturall death.

The *vnnaturall death*, is that which is more violent, more abhorring nature, more crosse and contrarie to the lawes & ordinances of God. A kind of death which proceedeth from mans selfe, or rather a death instigated by the diuell: meerely derogatiue to the Maiestie of Gods gouernment, dishonourable to his name, & by the reuealed word, impeachfull to the saluation of the soules of such. An vntimely and an vnseasonable death.

Under this kind of death there are 4. other inferior sorts.

First, when a man *killeth himselfe vna-*

wares, or against his will, as Ahaziah king of Israel did with a fall. 2.King.1.6

Secondly, when a man *kils himselfe wittingly and willingly*, as Saul did with his owne sword; as Achitophel hanged himselfe; and as Zimry did, that burnt himselfe. 1 Sam.31.4 2.Sam.17.23. 1.King.16.18.

Thirdly, when a mā *is killed by another vnwittingly and vnwillingly*, not having hated him before; for whose saftetie God appointed cities of refuge. Nu.35.22. Ios.20.1.2.3

Fourthly, when a man *is wittingly and willingly killed by another*, as Abner was by Ioab, and as Amasa was. 2.Sam.3.27 2.Sam.20.10.

The first question concerning the maner of the vnnaturall death.

Why it is, or how it comes to passe, that some vnwittingly and vnwillingly do kil and destroy themselues, yea with their act and deed, some hang themselues, some burne themselues, some drowne themselues, and such like maner of vnnaturall death?

This kind of vnnaturall executions happeneth many times on the iust, as well as on the vniust, vpon the wise, as

vpon

vpon the foolish; vpon the rich as vpon the poore.

The answer therefore is twofold, one concerning the vngodly, the other concerning the godly.

That which concernes the vngodly, is, when any such man or woman vnwittingly puts or brings himselfe into perillous places, puts himselfe to death by his owne act and deed. It proceedeth from the vpright iustice of God, ruling and ouer-ruling man, how puissant, and how outragious soeuer he be, making him in despite of his heart, & wholly against his will, to do that to himselfe which shal be to his owne destruction, and against nature. To which purpose God speakes by his Prophet, vnto the wicked, in these words; I will make thee to be a terror vnto thy selfe, and to thy friends. And by a phrase of speech, as from him who hath suffered great indignitie, saying to the wrong doer, I will make thee vndo that again which thou hast don vnto me, although thou diddest it by another: I will make Ier. 20. 21.

thee vndo it thy selfe, and with thine owne hands. After this manner it is said, that God doth surcharge the wicked, who sometimes haue ouerruled and surcharged his people. As for example, Paul and Silas hauing bene wrongfully imprisoned, and sorely whipped by the gouernors of Philippi, a famous citie in Macedonia, they sent their Sergeants, saying, Let these men go. Nay verily said they, we haue bene beaten openly vncondemned, and now would they put vs away priuily? but let them come and bring vs out. So they came and brought them out, and prayed them and desired them to depart. Likewise he saith by his Prophet Ieremie to the people of Israel, As ye haue worshipped strange gods in your owne land, so shall ye worship strange gods in another land. As if he had said, Whereas in your owne country you would worship idols whether I would or not, now I will make you do the like in another lād whether you wil or not; how hurtfull and loathsome soeuer it be vnto you, yet I will enforce you

Act. 16. 35, 36.

Ier. 5. 9.

you. Absolon, who was a publike enemie to the crowne of Iudah & a deadly enemie to the king his father, by his owne act and deed vnwillingly, and against his heart and mind hung himself. 2.Sam.18. 9.10.

King Pharaoh hauing drowned many of Gods people in Egypt, by the iustice of God vpon him, vnwittingly and vnwillingly drowned himselfe and his host, euen by his own act and deed. Exo.14.26.

The Moabites mistaking the element of water for bloud, became secure and careless, and therfore vnwittingly and vnwillingly, and yet by their owne act & deed, they fell vpon the sword of their enemies. 2.King.3. 22. 23. 16. 17.

Wherin God shewed that euē by the selfe same matter wherwith the Israelites werecomforted and relieued, their enemies were confounded and discomfited: wherewith a man sinneth, euen by the same God vsually punisheth. Wis.11.13.

And as Samuel said vnto Agag the king of Amalek, As thy sword hath made many women childlesse, euen so shall thy mother be childlesse of thee amongst other women. 1.Sam.15. 33.

The second answer concerning the godly, who vnwittingly and vnwillingly do by their owne act and deed kill and destroy themselues, is threefold.

The first sort are those, who being surprised *with sorrowes and anguish of heart:* as Eli, who hauing hauing heard that both his sonnes were slaine by the Philistims, and specially that the Arke was taken, he fell back out of his chaire and brake his necke. Likewise Phineas wife, when she heard such newes of the Arke, pained & died. So Nabal hauing heard by his wife what Dauid had intended, with sorrow his hart died within him, and he was like a stone.

2. Sam. 4. 19. 20. 21.

1. Sam. 25. 37.

The second sort *mistaking the vse of the good creatures of God*, and their owne strength, do vnwittingly & vnwillingly destroy thēselues: so did the Shunamits sonne with ouermuch heate in his head. So did the children of the Prophets, who in stead of pothearbs gathered wilde gourds, and therewith had poysoned themselues, had not the Prophet

2. King. 4. 18. 39. 40. 2. King. 3.

phet miraculouſly and ſpeedily holpen them.

The third ſort being ouercome *with drowſineſſe and ſtupiditie of nature* do vnwittingly & vnwillingly, euen by their owne act and deed kill themſelues: ſo did Eutychus, who ſleeping at Saint Pauls ſermon fell out of an high window, ſo that he was dead. Act. 20. 9.

The ſecond queſtion, Why ſome kill and deſtroy themſelues, ſo diuerſly and ſo many wayes, and that wittingly and willingly, as by their owne act and deede.

The anſwer is of foure ſorts.

The firſt ſort who kill and deſtroy themſelues wittingly and willingly,

Are thoſe who, *through the ignorance of God* that is in them, do not know whether there be an hell or a heauen. Of which ignorance, Saint Paul ſpeaketh thus: The naturall man perceiueth not the things that be of God; they are ſpirituall, but he is carnall. It may be ſaid vnto them, as Chriſt ſaid vnto Peter, Thou ſauoreſt not the things that be 1 Cor. 2. 14. Mar. 8. 33.

be of God, but the things that be of men.

The ſecond ſort who kil and deſtroy themſelues wittingly and willingly,

Are thoſe who in the iuſtice of God for *their vnpenitencie and reprobate manner of behauiour*, hauing the eyes of their vnderſtanding ſhut vp, their ſenſes taken away for the time, their wittes not their owne, their memory gone. Of which kind of benumming Saint Paul ſpeakes to the Romans; and prayeth for the reſtoring of the Epheſians, to wit: that the eyes of their vnderſtanding might be opened. The Aramites being in this reprobate ſenſe, hauing their eyes of vnderſtāding ſhut vp, wēt into Samaria, where was their mortall enemie the King of Iſrael; when as they thought to haue gone home vnto their maſter and King. In like manner, Nebucadnezer the King of Babyló, being alſo in this tēper by the vpright iuſtice of God, went out of his pallace from amongſt his Nobility, vpon his hands and

Rom. 1. 24. to the end.
Ephe. 1. 18.
2 King. 6. 18. 19.
Dani. 4. 30. 31.

and feete, into the fields amongst his beasts, where he continued as a beast 7. yeares. Saul, as he thought, was safe, hauing his speare at his head, with Abner the Lord Generall, and the people guarding him round about; but God sent a dead sleepe vpon them, whereby Dauid went in, and brought forth the Kings speare, & might haue slaine him. No man saw it nor marked it, neither did any awake, so bewitched they were of their sense. 1 Sam. 26. 11. 12. to 18.

The third sort who kill and destroy themselues witting ly and willingly,

Are those who from an exceeding distrust of Gods mercies, hauing long lauished in an abominable life, & neglected al the meanes of their faith, they conclude desperately with themselues. Much like the foure leprous men, at the gates of Samaria, who said one to another, If we tarie here we shall die; if we go into the citie we shall die: come, let vs go into the the tents of the Aramits; if they saue our liues, we shall liue; and 2. King. 7. 3. 4. 5.

if

if they kill vs we are but dead: and as
2 King.6. 33. the King of Iſrael ſhamefully ſaid, This euill comes from the Lord, ſhall I attend vpon the Lord any longer? To them and to all ſuch it may be ſaid, as Elias ſaid to Ahab King of Iſrael,
1 King.21. 20. Thou haſt ſold thy ſelfe to worke wickedneſſe. Thus theſe men betraying all ſuccors that reaſon offers, they ſet euery member or members againſt a-
Iudg.7.22. nother. like the ſword of the Midianits ruſhed into the bowels one of another: the ſoule againſt the body, & the body againſt the ſole, al things vpſide downe
Exo.14.25. 26. like the chariots of Pharo, the wheeles vpward, and the bodies downeward; greatly afraid where no feare was, like a lion who maſtering al other beaſts in the forreſt, quakes and trembles at the crowing of a cocke. Or rather like the
Pro.28.1. damned indede, flying when none purſueth; they are ſtriken with faintnes
Leui. 26. 17.36. of heart, with the ſound or ſhaking of
Deut.28. 28. a leafe, and with cowardlineſſe to hide themſelues in caues, in pits, and in dens,
1.Sam.13. 6. from a ſword. All theſe being formerly knowne vnto God, for the manner of

of their behauiour, his Maiestie decreed vpon the manner of their death, not as it was in him, but as it would be in them. As the diuell did put into the heart of Iudas to betray Christ his master, so the diuell puteth into the hearts of those to betray themselues.

The fourth sort who kill and destroy themselues wittingly and willingly,

Are those who do not onely neglect all good meanes, and opportunities thereunto: but also voluntarily contemne it, treade it vnder feete, and with fierce affection following their owne wayes: of whom Ieremy speakes reprehensiuely after this maner, as it were in the proper person of the almightie God. My people haue committed two euils, they haue forsaken me the well of life, and haue diged vp puddles of their owne. As Pontius Pilate deliuered Iesus vnto the common people, to do with him what they would: euen so these in a sort do deliuer vp most vnnaturally their bodies and their soules vnto

Iere. 2. 12. 13.

Luke. 23. 24.

vnto the diuell, to do with them what
Luk.21.14. he will. They fall vpon the edge of the ſword, to wit, into eminent and ineui-
Iudg.9.54. table dangers. As Abimelech being brayned by a woman, called haſtily vnto his page, Draw thy ſword and ſlay me, that it be not ſaid, that a woman ſlue me: euen ſo do they that in their diſtreſſes do not relie vpon Gods directions. As the waters preuailed & increaſed ouer all high mountaines, ſo doth the diuell increaſe and multiply ſinne vpon ſinne in the vnpenitent perſon, making him vnrecouerable to godward.

The third queſtion concerning thoſe that do wittingly and willingly kill and deſtroy one another.

The Prophet Malachi wondering at ſuch vnnaturalneſſe, queſtioneth after
Mal.2. this maner: Haue we not all one father? hath not one God made vs? Why do we euerie one tranſgreſſe againſt his brother, & breake the couenant of our fathers? The anſwer to this queſtion is drawne firſt frō the killer, ſecondly frō the

the killed. The killer is drawne therunto ſometimes by an euill ſpirit, executing therein vpon the killed, the iuſtice of God, for ſome former murther, as vpon Abimelech, who killed his ſeuenty brethren. To which effect the Prophet Ieremy ſaith, They that deuoure ſhall be deuoured, they that ſpoile thee ô Iſrael, ſhall be ſpoiled, & they that rob thee, I will giue to be robbed. So he ſaith by his Prophet Ezekiell, Except thou hate bloud, bloud ſhall purſue thee. Ioaſh the King of Iudah hauing cauſed the ſon of Iehoiada the prieſt to be ſlaine innocently, he deſired God to remember it, and therefore God according to iuſtice remembring it indeede, his owne ſeruants murthered him as he lay in his bed. So it is ſaid that the Philiſtians ſlew one another; alſo when the euill ſpirit was vpon Saul, he ſtill ſought to kill Dauid.

Iudg. 9.23. 55.56.57. Iere. 30.16. Ezek. 35.6. 2 Chro. 24. 25. 1 Sam. 14. 20. 1 Sam. 19. 10.

The ſecond motiue in the killer.

The killer is drawne thereunto by malice & enuie, as Caine ſlue his brother Abell. Which made Dauid to ſay

Gene. 4.4.

vnto

2 Sam. 26. vnto Saul, If the Lord do thus stirre
19. thee vp, let him receiue a sacrifice at my hands: but if it be the children of men that haue done it, cursed be they before the Lord. To which effect the Lord speakes by his Prophet Ezechiel vnto the Seirians concerning his people Is-
Eze. 35. 5. rael, Thou hast a perpetuall hatred against my people, and hast put them to flight with the sword, when their iniquitie had an end. As if he had said, O Seir, thou most malicious and enuious wretch, thou persecutest my people, not as an instrumẽt of Gods iustice, but out of thy owne extreme malice & enuie, euen when I was at peace with them. Againe, he saith vnto all such by the mouth of his Prophet Zacharie, I
Zach. 1. 15. am wrath with these careless heathen, who when I was angrie but a litle with my people, they helped forward the affliction. Wherein he sheweth that they were very malicious, and very enuiously disposed. After that manner
Gen. 4. 8. Caine slue his brother.

The third motiue in the killer.

One killeth another out of his owne malicious & diuelliſh quarrels, with an vnſatiable deſire of reuenging. As Ioab ſlue Abner for the bloud of Haſael, which he had ſhed. So Abſolon ſlue Ammon. The holy Ghoſt ſaith of a graceleſſe man, In his wrath he killeth his brother, & in his furie he periſheth. As if he had thereby pointed out by two ſpeciall notes, a reprobate and a moſt vile man, ſhedding his brothers bloud, to wit, by furie and by anger. As Sampſon being moued with an intollerable paſſion, deſired nothing of God but that he might haue ſtrength to be auenged for his two eyes.

2.Sa.3.27.
2.Sa.13.27
Wiſ.10.13.
Iudg.16.28

The fourth motiue in the killers.

Some kill one another being drawne thereunto through cóuetouſneſſe, as Ieſabel ſlue Naboth. This kind of impietie is in ſuch, for lukers ſake, as he of whom Nahum the Prophet ſpeaketh, likening him to a Lion, in theſe words; He did teare in peeces for his whelpes,

1.King.21.12.
Nah.2.12.

and woried for his Lioneſſe, and filled the holes with prey, and his dens with ſpoyle. Euen ſo theſe graceleſſe grigs to haue worldly wealth for their children, will ſpare neither old nor yong.

The fifth motiue in the killer is,

When a man doth kill another in the quarrell of God and his people, as did Ehud, who ſlue Eglon: and as Iael who ſlue Siſera.

Iudg. 3. 21.
Iudg. 4. 21.

The ſixth motiue in the killer

Is to kill and deſtroy, being drawne thereunto with a damnable rage, for the offence of ſome other. As that moſt execrable example of Saul, who killed the prieſts of Nob, through the offence that was committed by Dauid, as he himſelfe confeſſed to Abiathar: I am guiltie, ſaid he, of their bloud, they were innocent. Murther hath bene held among barbarian heathens an intollerable and a reuengefull ſinne, as appeared by their words, whē as the viper fell vpon Pauls hand, Sure ſaid they, this man is a murtherer, who although

2. Sam. 22. 18. 19. 22.
Act. 28. 1. 2. 3. &c.

although he hath escaped the seas, yet vengeance hath not suffered him to liue. The bloud of Abel cried for vengeance. And to conclude; Murther is so detestable in Gods sight, and so abhorring nature, as for what cause soeuer one man shal or doth wittingly & willingly kill another, if it be secretly done, as doth appeare by diligent inquisition made for the finding out of the murtherer, the hainousnesse of the sinne also appears by the greeuousnesse of the punishments, which are no lesse then death. It endangereth the whole congregation with the plagues of God how guiltlesse soeuer they be of that fact. It calleth and crieth out from earth to heauen for vengeance, & the soules of the Saints in heauen do call and crie vnto God for iustice. The holy man Dauid, who by his regall authoritie, & also in his martiall affaires, was to shed the bloud of many: yet he prayed that God would deliuer him from bloudguiltinesse.

Gen.4.10. 11.

Deut.21.1. to 10.

Leui.24.17 21.

Deu.21.8.9

Gen.4.10.

Re.6.9.10. 11.

Now concerning the killed, to wit, why God doth suffer innocent blood to be shed wilfully, or to be subiect to the will of the wicked.

The answer is twofold.

The first answer concerning the killed, is to manifest Gods secret decree concerning the time of mans departure; and as for the manner how, it is all one with God, and so is it with a righteous man. The manner of death maketh nothing against the matter of saluation. Christs Iesus speakes comfortably and verie directly to this purpose, vnto his Apostles and disciples, and so vnto all true Christians: You shall be betraid of your brethren, and kinsmen, & friends: & some of you they shall put to death; ye shall be hated of all men, yet there shal not one haire of your heads perish; possesse your soules in patience.

Luk. 21. 16. 17. 18. 19.

The second answer concerning the killed.

It makes the iustice of God the more manifest vpon the killer. As Salomon said concerning Ioab who had murthered

red Abner and Amasa: The Lord shall bring his bloud vpon his owne pate, for he slue two men causlesse, and more righteous then he: their bloud shall returne vpon the head of Ioab. The Prophet Habacuck questions to that purpose with God, concerning the innocent that were slain so vniustly: O God, saith he, thou art of pure eyes and canst not see euill, wherefore dost thou looke vpon the transgressours and holdst thy tongue, when the wicked deuoureth the man that is more righteous thē he? Shal they therfore spred forth their net & not spare continually to slay the nations? This is answered by the same Prophet in the same chapter, after this manner: Art not thou ô Lord my God, my holy one? we shall not die. O Lord thou hast ordained them for iudgement, and ô God thou hast established them for correction. As if he had said, Thou wilt not suffer these lewd and graceless ones any longer, then vntill thou hast accomplished thy will in mercie vpon vs, then thy heauy wrath shall consume them. Saint Luke affirmes in-

1. King. 2. 32. 33.

Hab. 1. 13. 14. 15. 16. 17.

12.

terrogatiuely the same after this maner: Shall not God auenge his elect which crie day and night vnto him? though he suffer long, I tell you he will auenge thē quickly. As Christ said concerning the man that was borne blind, It was not his sinne, nor his parents, but that the worke of God might be seene: euen so these whom the monsters of the world do kill and destroy, is not in respect of that which they pertinently or properly haue deserued, but that the iustice and vengeance of God might be seene iust vpon such as kill them. There are many wayes and diuers manners by the which the deare children of God do depart this life, but no way nor manner can preuent their preparatiō to die well, how sudden and how vnusuall soeuer it seemes to be vnto others. And seeing the case so standeth, let all men beware of rash iudgement, and vncharitable censuring of such as are slaine. Let the manner of death be rather an occasion to forewarn others to be readie also, as not knowing the time, nor the manner of death. It is commonly alike

Luk. 18. 7. 8.

Ioh. 9. 1. 2.

alike, both to the iust and to the vniust for the outward manner of death, but the inward is nothing so nor so. As we may reade of the two theeues, the one vpon the right hand, the other vpon the left hand of Christ: the outward maner of their death was alike, but the inward was not so; for the one died faithfull, and therfore Christ said, This day shalt thou be with me in Paradise: the other being vnpenitent inwardly went vnto the dāned. Againe, the suffering or permission of God is alway the meanes of his secret decree: no man can kill another, no not iniure his brother in the least measure, but by the will of God; because no sinne can be committed against his will: nor any otherwise will God permit and suffer a sinner to outrage, then in that maner, & so far forth as may stand well with his diuine purpose: & yet for all that, such a will, purpose, and permission of his, cannot be said to be the immediate cause of such an outrage or iniurie done howsoeuer; but rather out of mans will, who for his owne part respects not the fulfilling of Mat. 27. 38

Gods will so much as his owne, which proceedeth from his corrupt nature being inuegled by the diuel. And when as almightie God doth withdraw his helpes, his gifts and graces, (which he may, because properly they are his owne,) thence it is said, that God hardened the heart of Pharaoh; & that Sihon king of Heshbon would not let Israel passe by, for the Lord had hardned his spirit and his heart. Further, it must be granted, that almighty God might verie well, and most fitly, if he would, haue restrained and withholden that murther and shedding of innocent bloud, and so the wrong and killing of other his Saints; but it was not his wil, it pleased him not so to do, he foresees it not to be for his honor, and a further good. As may plainly be euidenced by a speciall difference betweene the purpose of God, and Gods election: for it is certaine that election was before the purpose of God to saluation or damnation, because in election there is the holy will of God, without regard either of good or euill to be found in man, or before

Exod 7.4.

Deut. 2.30.

before he had done either good or euil. The concurrence and the proſecution whereof ſtands in theſe three moſt holy aſſeuerations of the Almightie, the firſt being vocation, the ſecond iuſtification, and the third glorification. To which effect and purpoſe the holy man Dauid being preuented of his murthering mind, ſaid with all holy conſideration & gladſomneſſe: Bleſſed art thou which haſt kept me this day from ſhedding innocent bloud. 1 Sam. 25. 33.

The fourth manner, ſort or kind of death, to wit, politicall.

In the diſcourſe wherof there will ariſe many dolefull queſtions, with croſſe and contrarie obiections, made by thē which are perplexed, ſome for their ſonnes, ſome for their daughters, ſome for their deare & familiar friends, ſome for their wiues, and ſome for their huſbāds, who before their faces were cruelly executed vnto death; which parēts & frieds of theirs, do attribute the ſame vnto the rigour of law, or vnto the vniuſt proceedings of law, or at leaſt vnto the

the cruell executioners of law. For the remouing of all which vniuſt imputations, as alſo for the comforting of all ſuch ſorowfull ſoules, I will deliuer ſo particularly, ſo plainely, and ſo directly, my mind & my knowledge therein, as I hope through Gods mercy ſhall ſtand them in good ſtead for perſwaſion and ſatisfaction in this manner and method.

Firſt, what the lawes ought to be in generall in a well gouerned kingdome.

Secondly, what the lawes now are in generall in this our glorious and ſo ſelected a kingdome.

Thirdly, what the law politick in particular is in this kingdome for the complainants inſtanced.

Firſt concerning the lawes in generall how they ought to be.

The lawes of all well gouerned kingdomes ought to be grounded vpon diuine intentions, and peaceable ends, conſiſting of iuriſdiction, regall without partiality, and of a ciuill policy without corruptiõ, for the nouriſhing and

and vpholding of ſpiritual iuriſdiction, tending to the religious worſhip of God, and the mutuall ſociety amongſt brethren, which is indeede rightly reckoned to be the ſumme of the morall law of Moſes, and the chiefeſt reſpect of our common lawes. The principles of all which lawes alſo are to haue their fit, their conuenient & their warrantable application, and denóminatiõn, firſt to the glorie of the bleſſed Trinitie, ſecondly to the honor of the immediate Maieſtie of the King; thirdly to the reuerent regard of his or their ſubſtitutes: and fourthly to the good of the people in publicke, according as times, places & perſons ſhall vrge their importunities; ſtill inferring and extending rules of iuſtice and equitie, thereby making an euident difference betwixt the plaintiffe & the defendant, and betwixt the iuſt and vniuſt, becauſe cõtrarieties being layd together, makes iuſtice to appeare the more iuſt, and the ſame law to be the more commendable, and vnrepealable.

Secondly

Secondly, concerning the common lawes as they are now in England.

This little Isle of England, and Northerne side of the world, of which the great Prophet Ezechiel speakes in some particular, hath bene more anciently endued with Gods particular fauors, then any other part elſe of the whole world, for matter of his Maiesties religious seruice, and for matter of ciuill gouernement, in this land now most graciously established. All which law is full of profound maturitie, full of needfull iustice, and full of diuine well ordered policies. And wheras other nations round about this realme through their owne homebread mutinies, and forren deuastations, cānot prescribe by any record, custome, or memorie of man, by what law, iustice or equitie, other then by the law of nature, which is common amongst heathens, that they do execute any malefactor, or inflict any pecuniarie punishment, almightie God out of his infinite prouidence and mercie, although that many times religion,

Chap. 38. 2. 3. 4. 5. 6. 15.

gion, through the corrupt iudgement of Kings and Queenes of this land, & the manifold ſinnes of the people therein, were ſometimes altered, and ſometimes quite ouerthrowne: yet our common lawes were ſtill maintained, and extolled euen vnto this day. All which lawes had they not excelled the lawes of other nations, they could neuer haue continued without extinguiſhment, without impeachment, or at leaſt, without ſome anullity, & publike indignity by the Kings of the Brittans, or by the Kings of the Saxons, or by the Kings of the Danes, or by the Kings of the Normans; euery of which men were verie wiſe, verie politicke, verie religious, and moſt admirably valorous: which Kings immediatly ſucceeded one another, euer ſince this Iland was firſt found habitable. In all whoſe times theſe our ſaid lawes floriſhed, and by many neceſſarie additions were publickly enlarged. Againe, had not theſe our common lawes bene euerie way befitting the maintenance of Gods ſacred and true religion, and

for

for the preſeruation of peace; as alſo by all former ages, ſince the confuſion of tongues, left vnto our dayes and times vncontrollable, & vnrepealable; then without all queſtion, ſome one or other of our godly Kings or Queenes would haue eſtabliſhed other lawes, or elſe would haue in ſome ſort reformed them. But by reaſon of the great multiplication of this nation, and through ſome diſorders likely to accrue amongſt ſo many, who would in time croſſe and contrarie the true meaning of thoſe lawes, our renowned Princes haue onely repealed ſome few ſtatutes, and in ſtead thereof haue enacted others, to better purpoſe, as neceſſarily was required: alway with this prudent prouiſo, that no law nor ſtatute ſhould be in ſence and intendement but according to the rules and former patterns, which they had receiued from former ages, tending to the true worſhip of God, and the peace of the people. So did Alfred a famous King of the Saxons, in the yeare of our Lord 880. adde vnto theſe lawes, holy precepts

cepts and ſtatutes, namely againſt ſacriledge, againſt the violating of the Sabboth, againſt treaſon,& againſt the immodeſt and vnchaſt touching of another mans wife or daughter: all which facts were euen then held to be moſt vile, moſt odious, and moſt deteſtable; and yet for all that euen then were they moſt likely to haue bin committed by many irreligious perſons. So in like manner Cæſar the Emperor before the incarnation of Chriſt, by an eſtabliſhed law brought that wife within the compaſſe of petty treaſon, which was found guilty for betraying the life of her husband, and to be burned for the ſame. So likewiſe the ſonne that did betray his father, and the ſeruant that betrayed his maſter, ſhould be hanged for the ſame as petty traytors: all which well contriued lawes are in force vnto this day, bleſſed be the Maieſtie of God for it.

Third-

Thirdly concerning the politicall law, which is a chiefe part of the common law: whence indeede ariſeth the matter inſtanced.

The politicall law is that by vertue whereof malefactors are iudicially executed vnto death, vpon publicke trials and arraignment, by witneſſes produced, and then by the verdict of 12. ſubſtantiall honeſt ſworne men. The common law, whereof I haue ſpoken, doth conſiſt of a law Regall, and a law politicall, both which were in requeſt many yeares before Chriſt was borne. This law Regall is ſaid to be grounded vpō diuers anciēt cuſtomes, rules and orders, drawne out of the naturall law, or as it may be ſaid, out of the will of the King, be it good or euil, which is effected by his auctoritie vpon the ſubiects. The political law is indeed a branch principall, and a meanes ſpeciall of that by the which the ſpirituall policie of the Church is royally maintained and ſupported, and which is in very deed the life of the regall law.

As

As the iudiciall law of Moſes was the coniunct and the inſeparable companion of the morall law amongſt the people of Iſrael: ſo in like manner the politicall law may be ſaid to be arteries and ligaments of the common lawes amongſt vs here in England. As if it were to ſay, Where there is no political law wiſely and mercifully contriued, there is no regall law that can be vpholden and maintained; take away the one, take away the other. A king I grant may gouerne regally, and according to his will may enforce his ſubiects vnto obedience, or patience: yet without Chriſtian policie no kingdome can continue. For the order and frame of ciuill gouernment is broken, if men may not poſſeſſe their owne in peace after a peculiar propertie: ſo is it if men may not be in their owne houſes ſafely: ſo is it if men mē may not trauel without danger of robberie: ſo is it if men may not haue the free vſe of the Sabboths by an ingreſſe and egreſſe for the ſeruice of God, according to an vniform order throughout the Realm.

This I conclude: We being defended by the kings lawes from all iniuries, priuate and publike throughout his dominions, and also hauing vnder his protection, the peaceble profession of Iesus Christ, in effect then, Let vs subiect our selues vnto him as vnto the immediate Vicar or Deputie of the King of heauen.

The politicall law hath in it selfe these foure sorts or kinds of executions.

1. Beheadding.
2. Hanging.
3. Burning.
4. Pressing.

First, the reason of this politicall law in generall, or the cause why it hath euer bene held requisite and necessarie in euerie wel-gouerned kingdome; it is occasioned or drawne from the foulnesse and most outragiousnesse of some mens nature, breaking forth into an hatefull kind of demeanour towards their equals, and a treacherous manner of behauiour against their superiours; euermore and in all places, preferring conten-

contentions and warres, before quietneſſe and peace, liking and allowing in their corrupt iudgment, deceit, and rapine, before truth and plain-dealing: ſtill preſſing themſelues vnto the diſhonour of God, and vnto treaſon againſt the king; if it may carry any hope of profite, or likelihood of pleaſure. And therefore haue need of ſuch law as may reſtraine all ſuch, or if they will not be ſo reſtrained, then without all partialitie to execute them. The morall law of God, & the common law of this land, do onely manifeſt and perſwade with men what things ought to be done. But the politicall law, as the law iudiciall, doth enforce and violently preſſe men to the performance of that which ought to be done. Of which ſort of people Saint Paul ſpeaketh, as of the Romans, Though they knew the law of God, that they which do ſuch things are worthie of death, yet not onely do the ſame, but fauour them that do it. This kind of law may be truly ſaid to be the law of nature, to wit, a law common to all people; where yet the law of Rom. 1. 31.

God is not in force, and duly executed, they are a law vnto themselues. To be briefe, the politicall law is an executioner of the common law, and therefore a cause principall and necessarie to haue it, and to keepe it in vse.

Secondly, the reason of such sundrie sorts and seuerall manners of execution, which are vsed by vertue of the politicall law.

The manner, sort, or kind of executing malefactors worthily deseruing the same, is not to be found in the grounds of the common law, nor in any branch thereof; but alway hath bin held as a matter indifferent, and to be published and maintained according to the pleasure of the Prince for the time being, specially as the manners of their subiects did enduce him thereunto by the cõsideration of the hainousnesse of the fact either more or lesse: as we find by the order and maner of Moses in his gouernment, which must needs be vnderstood to be figuratiuely related to all other kings and people, as well as to the

the people of Israel; whēce they should deriue the substance of their politicke lawes to be cōsisting of iustice & equitie: and alway vsing the maner, the sort, and kind thereof, as being a matter of circumstance, according to their owne wils, as time, place, and persons require. As for example briefly, The iudiciall law for him that stole an oxe was, that he should recompence it to the owner with fiue oxen. Some kings punish such an offence with stocking & whipping, some do punish it with banishment, and our kings for many hundred yeares together haue punished it with hanging. As for murther, it was euer & in all places punished with death, and yet the manner of the death still remained in the will of the king, according as the maner of the murther was found to be either more or lesse hainous. The Iudiciall lawes of Israel were said to be appertaining vnto them, and therefore can they not be said to be broken by vs when as indeed they were neuer giuen vnto vs, neither yet made for vs. Exo. 22. 1. 2

This doctrine serueth to reproue foure sorts of people. The

First are those, whose nature is so froward and so rebellious, that they are no way to be gouerned and guided but by force and violence: yeelding rather their obedience and loyaltie to man & that onely for feare of punishment, then vnto almightie God for the loue of his fauour.

Secondly, those who do most vniustly and most maliciously maligne the reuerend and commendable students of the law, and generally all the learned and graue professors thereof; being drawne thereunto out of their extreme folly and palpable ignorance: or else being conuicted vniustly in the triall of some case, through their owne wrong information, or want of meanes iudicially to follow it: or otherwise, hauing had the ouerthrow and conuiction, as iustly they deserued, by reason of the vnlawfulnesse and vniustnesse of their case, being plaintiffe or defendant.

Thirdly, those who do vtterly scorne and

and altogether diſdaine the verie law it ſelfe. And no maruell, for commonly they are ſuch as do mocke and ſcorne the maieſtie of Gods holy Scriptures, and all the ſincere Preachers thereof; drawne thereunto, as may be thought, by a turne-ſicke ſpirit of giddineſſe, or rather from the ſtirring of the diuell, who can away with nothing which is better then himſelfe.

Fourthly, thoſe who moſt vncharitably, and without all Chriſtian reaſon or good conſideration, do make queſtion and doubt of their ſaluation, who are iudicially executed for their vnlawfull actes. As though the manner of death did any thing at all derogate from the matter and ſubſtance of faith, which is required of euerie one that dieth howſoeuer. Or as though he that ſtealeth, or he that murthereth, or he that is a traitor, were a greater ſinner then Chriſt would or could forgiue; or elſe as though that they which die naturally in their beds, or they themſelues which liue in the good appearance of the world, were not as guiltie of con-

demnation for euery ſmall ſinne which they commit, without faith in Ieſus Chriſt, as they who are hanged, burned, beheadded or preſſed, or as thoſe vpon whom the tower of Siloam fell.

Here I conclude, asking pardon of the learned, wherein ſoeuer I haue erred, or haue wanted in the diſcourſe of the common lawes of this land. Knowing the profunditie thereof to be paſſing the reach of all men: and withall, acknowledging it to be a meere ſubiect out of my element; and therefore as a man hauing ſpoken nothing in effect of that which it deſerueth, I am cõtent to be condẽned without replication, vpõ a *nihil dicit*, if reaſon require it

The third inſtruction concerning the timelineſſe of death.

Notwithſtanding there are ſuch variable and ſundry ſorts or manners of death, as hath bene formerly enlarged; and howſoeuer almightie God hath bene occaſioned in his iuſtice to puniſh ſinne: yet none of the generation of mankinde departs this life before his appoin-

appointed day, ſo that no man by diligence can lengthen his life, nor any man by negligence ſhorten his life. The holy Prophet Dauid hauing Saul his enemie in his hand, would not be perſwaded to lay his hands on him, but ſaid, His day ſhall come to die, I will not ſmite him. As if he had ſpoken more plainely, It is not for me to kill him, for God hath appointed him his time, in which he ſhall die. To this purpoſe ſaid the iuſt man Iob by way of two interrogations, Is there not an appointed time for man vpon the earth? And are not his dayes determined? The number of his moneths are with thee, thou haſt appointed him his bounds ouer which he ſhall not paſſe. As if it were to ſay, Certainely there is an appointed time for mans departure out of this world, euen by the diuine ordinance & ſacred decree of the Almightie, which cannot be ſhortened nor lengthned, no not ſo much time more as to go ouer a meere or baulke, nor ſo much time leſſe as to come vnto it. Againe he ſaith verie emphatically and affirma-

1 Sam. 26. 8. 9.

Iob. 7. 1.

Iob. 14. 5.

affirmatiuely, beleeuing in the promiſe of God therin, after this manner, I will waite my appointed time: as though
Iob.14.14. he had ſaid, My God hath determined and ſet downe the day, and houre of my diſſolution: it is hid from me, I will therefore attend, I will be looking for it from day to day. Salomon after his conuerſion, amongſt many excellent & moſt diuine inſtructions, he particulateth this ſecret decree of God moſt
Eccl.3.12. plainly after this manner: To all things there is an appointed time. And from this generall he deſcendeth into a more particular, thus: There is a time to be borne, and a time to die; to wit, as there is a moſt certaine time incloſed in euery womans wombe, in which ſhe ſhall bring forth into the world: euen ſo there is a certaine and an appointed time, in which he that is borne of a woman ſhall go out of the world. Saint
Act.17.26. Paul ſaid to the Athenians, God hath aſſigned the times that were ordained before, and the bounds of their habitation. By that ſaying the time of mans departure is decreed, and vnreapeable:

why?

why? becauſe there is no alteration nor change in Gods diuine Maieſtie; that which he is, he was, & the ſame he will be for euer. Iehoida ſaid, He that comes within the ranges, let him die the death: euen ſo it may be ſaid, Whoſoeuer comes within the compaſſe of the time which God hath decreed, let him die without delay; there is no hope nor helpe for him, there will be no partiality or fauourable reſpects. The liues of the 10. Fathers were twiſe exactly reckoned, and their death once, for diuers cauſes, but ſpecially that thereby euerie man thenceforth might be able to know the age of the old world before the floud. The ages of theſe holy men being computated and layd together, do amount iuſtly to 1656. yeares. In which obſeruance or ſure rule for numeration, and multiplication, the holy Ghoſt deliuereth plainely, that God doth ſtrictly & ſeuerely recken the liues of all men, yea from their verie beginning to the verie day of their death. Saint Iohn and other the Euāgeliſts affirme out of their owne

2 King. 11. 15.

Gen. 5. 3. to the end.

owne knowledge, that the Iewes vſed all cunning meanes, & practiſed diuers wayes to apprehend our Lord and Sauiour; but all was in vaine, ſomething or other went betweene: and why? his houre was not yet come, the time which his holy Father had decreed was not when they would. To this effect Moſes by a large meaſure of inſpiration ſpake of an holy woman, the wife of the Patriarch Abraham, who had a particular and gracious reſpect before God, ſpecially for the time of her life, & the time of her death. When Sarah, ſaith he, was 127. yeares old, ſo long liued ſhee, then Sarah died. That is as much to ſay, Shee liued iuſt ſo long indeede and no whit longer; when her appointed time was come, then ſhe died, and not before. Likewiſe Moſes doth computate the age of Abraham her husband and ſaith, This is the age of Abrahams life which he liued, 175. yeares. Then Abraham yeelded the ſpirit, & died in a good age. As if he had ſaid, This 175. yeares was the full time in which God had appointed him to liue.

Ioh. 8. 30.

Gen. 23. 1. 2

Gen. 25. 7.

liue. When as Moſes himſelfe was to depart this life, almightie God called him ſaying, Thy dayes are come, thou must die: to wit, my decree is certaine towards thee my louing and my faithfull ſeruant, as towards all the generation of mankinde. As in an hoaſt of men furiouſly in fight, ſo in the world ſome ſhall die now, becauſe God hath ſo appointed; and ſome ſhall not die then, becauſe God hath not ſo appointed. To which effect he ſpake by the mouth of his Prophet, Set a marke vpon the foreheads of thē that mourne. And cōcerning others he ſaid vnto him, Go and ſmite, deſtroy vtterly the old and the young. (So likewiſe God was ſaid to ſet a marke vpō Caine) but touch no man, vpon whom the marke is ſet: ſhewing therein that euen amongſt furious and outragious men, in martiall affaires, and in the determinations of malicious men, life and death, is euen then particularly in Gods hands, and alſo the verie time thereof.

Deu.31.14.

Eze.9.4.5.6.

Gen.4.15.

Here ariſe two neceſſary queſtions. One, why hath God ſo exactly determined the time

time of death: the other, why God doth conceale the time.

The first whereof is: Why hath God so exactly determined the verie time of euery mans departure out of this world, so that no man can go beyond it, nor come short of it? Why did he not rather resolue vpon this, Let euery man shift for himselfe, and liue so long as he can?

The answer or reason is fourefold.

The first reason thereof is to declare, that he is the principall maister of times, and according to his diuine prescięce he is an exact performer of promises through all ages of the world. He obserues the time when a man comes into the world, and when he goeth out of the world. The Maiestie of this eternall God considerately and renownedly beginneth famous actions, and ends them memorably by periods & places full of weighty consideration, accounting vpō the yeares of holy men. As by the liues and deathes of the first ten holy Fathers, how many yeares there was from

Gen. 5. Gen. 1. to Gen. 7.

from the creatiõ to the floud: viz. 1656 yeares. From the floud to the promise made to Abraham, 427. yeares. From the promise to the giuing of the law, 430 yeares. From their going out of Egypt to their entrance into Canaan, 40. yeares. From their entrance into Canaan to their quiet possession, 7. yeares. From thence to Saul the first King, 450. yeares. Thence to their captiuity in Babylon, 490 yeares. From their captiuity to their restoring againe, to build the Temple at Ierusalē, 70. yeares. From thence to their generall libertie by Christ Iesus, 490 yeares. Almighty God is so seuere and so soueraigne an obseruer of time for the beginning & ending of all famous actions, and specially the coming of mā into the world, and his going out, that he standeth vpon the performance of his word and promise euen to a day. Moses speaking of the Egyptian captiuity said, that whē the 430. yeares were expired, euen the selfesame day departed all the hoast of the Lord out of Egypt. Yea and farther his Maiestie obserues

Gen. 8 to Gen. 12. Gen. 12. to Exod. 19. Exo. 12. to Ios. 1. Ios. 1. to Iudg. 1. Iudg. 1 to 1 Sam. 1. 1 Sam. 1. to Nehe. 1. Nehe. Esra. Hester. Daniel.

Exo. 12. 41.

ſerues the verie name of the day, in which he doth performe his word and promiſe, as he ſpeaketh plainely by his Prophet. Sonne of man, ſaith he, write the name of the day, euen of this ſame day, for the King of Babell ſet himſelfe againſt Ieruſalem the ſelfeſame day. So God ordereth all things in meaſure, in mumber, and weight.

Eze. 24. 1. 2.

Wiſd. 11. 17.

The ſecond tenne holy Fathers in whom it pleaſed God to multiplie a new Church after the floud, are exactly accounted by euerie full yeare in which they liued, according to the determinate will of God, and that for diuers cauſes, but ſpecially to declare that the life of man is not at randome nor at rouers. And here alſo obſerue, that at the floud the ages of men were halfed, as may appeare by the ages of thoſe holy men, who liued not aboue halfe ſo long as they liued before the floud. Againe the ſame age was halfed at the building of Babel; againe it was halfed vpon the going of Iſrael out of Egypt. And at euery of theſe ages his holy Maieſty had a ſpeciall hand, that neither the one nor

Gen. 11. 10. to the end.

nor the other, good nor bad, should haue either more or lesse then was in his will. As of these holy men before, and immediatly after the flood, so withall God computates the ages verie directly of all and euerie of the twelue Patriarchs: also how long euery Iudge of Israel liued, and how long euerie oppressor was to liue. He also kept a register and did diuinely chronolize the age of euerie king, and how long he did reigne in Israel and in Iuda, as may be found in euerie of their stories. The seuentie yeares captiuitie was ended exactly vpon the particular death of three kings, to wit, Nebucadnezzar who liued 45. yeares, Euilmerodech who liued 22. yeares, and Baltashar who liued three yeares, neither one day more, nor one day lesse.

Gen. 49. 50.

Dan. 1. 2. 3. 4. 5.

The second answer or reason concerning the timelinesse of death, to wit, why God hath so exactly determined it.

It is to set foorth the incomprehensibleness of Gods wisedome and prouidence

uidence, in that he doth gouerne all the generation of mankind throughout the world, as one common weale, or as one priuate family, or as if it were one particular perſon, regiſtring and chronolizing euerie man by his name, by the place of his habitation, by the manner of his conuerſation, and by the time ſpecially of his departure out of this life, as a wiſe maiſter of a familie, taking in ſome, & letting others forth. So did Ahaſhuerus the king of Perſia put forth Vaſthi, and tooke in Heſter: ſo doth the Maieſtie of God in due time take in ſome into the world, and lets others depart. The Queene of Sheba hearing of the maruellous wiſedome of Salomon for the ordering and gouerning of his houſe and kingdome, came from farre to ſee and to heare more therof: after the which ſhe ſaid, Happy are theſe thy ſeruants which ſtand before thee to heare thy wiſedome. Behold here, ſaith the holy Ghoſt, a greater then Salomon, to wit, a God more admirable then Salomon for his gouernment in Church and cõmon weale.

Heſt. 1. 19.

1. King. 10. 1. to 11.

The

The holy Prophet Dauid entring into ſome conſideration of his maruellous Maieſtie, concludes moſt admirably of it, ſaying: O Lord our gouernour, how wonderfull art thou in all thy workes! thy knowledg is toowonderful for me, I cannot attaine vnto it. Ezra ſaid, that God numbred all the veſſels that were to be returned from Babylon to Ieruſalem euen vnto the meaneſt ſort. And he doth account the people euen by their names, and by the names of their fathers: intimating thereby, that none went to Babylon, but ſuch, and ſo many as had receiued his expreſſe name; nor any that were to returne, but ſuch as he had reſerued to build the Temple, and to reedifie the wals of the citie, and to plant the religion of their fathers. Gods wiſedome and prouidence is innarrable and infinite, euen to a ſparrow. Barnabas and Paul ſaid, From the beginning of the world God knew his workes. Moſes, to the end he might faſten the ſure knowledge, and the euerlaſting remẽbrance therof in the harts of the people of Iſrael, ſaid; Remember

Pſal.139.1.

Ezra.1.7.8.

Ezech.9.7.

Luk.12.6.

Act.15.18.

Deu.32.7.8 ber the dayes of old, aske thy father, and he will shew thee, thine elders, and they will tel thee. When the most high God deuided the nations their inheritance, when he separated the sons of Adam, he appointed the borders of the people according to their number.

The third answer or reason concerning the timelinesse of death, why God hath so exactly determined vpon the same.

It is to manifest the prerogatiue, the priuiledge, and supremacy that his holy Maiesty hath, and holdeth ouer all principalities and powers, captiuating and subduing them, and all the generation of man, to the obedience of his will, that neither the one nor the other can possibly lengthen or shorten his own life, much lesse the life of another. As a king that is to gouern a kingdom, must be powerful and seuere in the execution of iustice against the mightie, and readie to minister mercie to the needie and distressed: euen so the Maiestie of this eternall King, hauing the whole

whole world to guide and to gouerne, must be powerful and seuere. To which effect he saith by his Prophet Ieremie, Feare ye not him, saith he, who hath placed the sand for the bounds of the sea by a perpetuall decree that it cannot passe? Againe he said, Cannot I do with you ô Israel, as this Potter? The holy Prophet Ezekiel speaking of his predominãt power ouer the wicked saith after this manner; I will take the bloud out of his mouth, & his abhomination frõ amongst his teeth. The same prerogatiue our Sauiour Christ manifesteth himselfe to haue in his speech to his Disciples: If any man, saith he, do say vnto you, Why loose ye the Colt? say ye vnto them, The Lord hath need, and they will straight way let it go. As if he had said, Do but tell them of me, vse but my name, and they shall haue no power to withstand you.

Ier.5.22.

Ier.18.6.

Ezech.6.7.

Mar.11.3.

The second question, why God doth conceale the time of mans departure out of this life?

Why doth he keepe it secret to himselfe?

ſelfe? This ſeemes to be hard iuſtice, that a matter of ſo great importance ſhould be hid: No man knoweth his time, ſaith Salomon, but is ſuddenly taken, as a fiſh or as a bird. It is ſhut vp and ſealed vnto the end of the time appointed, ſaid Daniel. I know not the day of my death, ſaid the holy Patriarch Iſaac. And as Saint Luke ſaid to the diſciples concerning the reſtoring of Chriſts kingdome: It is not for you to know the times & ſeaſons which God hath reſerued in his owne power: euen ſo is it not for any man to know the time and ſeaſon of his departure out of this life. I conclude this queſtion with the forewarning of Saint Paul to Timothie, in theſe words; Put away fooliſh and vnlearned queſtions, knowing that they ingender ſtrife.

Eccl. 9. 12.

Dan. 12. 4.

Gen. 27. 2.

Act. 1 7.

There are three ſpeciall and diuine reaſons why the time of death is concealed.

The firſt reaſon is,

That euerie man ſhould ſtand vpon his guard, leſt the enemie come ſuddenly.

denly. Watch and pray therefore, said our Sauiour Christ Iesus. Saint Luke knowing the manner of death, exhorts to watchfulnesse in these words, Let your loynes be girded about, and your lights burning, and ye your selues like vnto men that wait for their maisters. Luk.12.35. 36.37.38. God told Moses where he should die: but he told him not the time: and why? because he, as all other men, should stand vpon his watch or guard. Thy life saith the Lord shall hang before thee, and thou shalt feare both day and night, and shalt haue none assurance of thy life. Deu.28.66

The second reason why the time of death is concealed.

It is for the continuall good of all succeeding ages, that the one ought to prouide for the other. Therefore specially it is said by Salomon, One generation passeth, and another cometh: as of heauenly, so in some proportion of earthly, which made Christ to say, One soweth, and another reapeth. Were it that some might know the time of Eccl.1.4. Ioh.4.37.

their departure, they would not renue any thing that might be for them that ſhould come after, partly through malice and enuie, and partly through extreme idleneſſe, or ſuperfluous expences.

The third reaſon why the time of death is concealed.

That all men ſhould carefully & conueniently vſe the meanes for life which God hath appointed in his Church. Whereas if they knew the exact time of their departure, they would hold it friuolous to vſe any of thoſe good means which his holy Maieſty hath inſerted & annexed to the decree for the time of mans departure. So ſhould the ordinance of God concerning the vſe of his creatures be made friſtrate, and thoſe his exceeding good creatures ſtand of none effect.

The fourth reaſon why the time of death is concealed.

If the time of death were knowne to ſome, they would liue very deſperate-

ly

ly and damnably for many yeares: and the more neare to the time of their death, they would grow the more sad, sorowfull, and heauy, and into such intollerable passions, as would driue them into desperation, or at least into an vnwilling and a most graceless striuing with death, & in a sort against God himselfe. Therfore Moses said, Secret things belong to the Lord our God, but the thing reuealed belong vnto vs and to our children for euer. Deu. 29. 29

Besides these two questions which formerly you haue heard, there arise out of this doctrine concerning the timelinesse of death, three obiections.

First, if God haue so resolutely decreed vpon the verie day and houre of euery mans departure: To what end shall a man vse indeuor or any of the best meanes for the preseruation of life?

The first answer for the vse of meanes to preserue life.

As almightie God hath decreed the time of death: so withall he hath annexed, and commanded religious and pertinent

pertinent meanes for the preseruation of life, vntill the time come. As for example, The people vnder Moses and Aaró might haue perished in a naturall contagion of the leprosie; therefore God commãded that the whole might be singled and seuered from the sicke and infected. The same people might haue bene destroyed in the iudgment which God had prepared for others; therefore God commanded some, saying, Separate your selues from the tents of Corah, Dathan and Abiram. Iehu the King said, Search & see whether there be any of the Lords seruants amongst the seruants of Baall, lest they be also destroyed with them. Good men may perish in the outrage of the wicked, therefore God forewarned the wise men to depart home another way. And Saul said to the Kenites, Depart from amongst the Amalekits, lest I destroy you with them.

Leuit.13. 1.2.3.4.
Numb.16. 1.2.
2 King. 10. 23.
Mat.2.12. 13.
1 Sam.15. 6.

That vertuous woman so highly in the fauor of God, might haue bene famished in that seuen yeares of dearth, had not God forewarned her by his Prophet,

2 Kings 10. 23.

Prophet, that ſhe ſhould ſhift for her ſelfe and her houſhold in due time.

All men, by the iuſtice of God for their ſinne, might lawfully be deſtroyed together in this or that plague or vengeance: yet he hath in his mercie forewarned ſome, and ſo doth, to ſaue thẽſelues with the vſe of meanes which he hath commended and commanded in his Church. And withall in the vſe of the ſame meanes, or the like, to preſerue very reprobates frõ the plagues which falle vpon their fellowes, to the end they may liue vnto the time which he hath decreed for their death, in which their ſinnes will be full ripe. As may appeare in the foure recited examples.

The ſecond anſwer for the vſe of meanes to preſerue life.

Is the practiſe of holy men who were moued by the Spirit of inſpiratiõ, as of Dauid the King and Prophet, who although he had the word and promiſe of Almightie God, for victorie againſt the Philiſtins; yet he knowing the right rule of Gods will in his word,

and

and promiſe, determined with himſelfe to vſe warlike meanes, and therefore
2 Sam. 5. 25. 24. came vpon them valiantly with an alarum from the mulberrie trees. So did
Iudg. 7. 16. 17. 18. Gedeon politickly and valiantly come vpon the Midianites with his 300. men only, hauing in ſted of ſwords & ſtaues, pitchers and lamps. Iehoiada the prieſt though he did know that his cauſe and his buſines was the Lords, yet he gaue
2 King 11. 10. 11. commandement vnto the Captaines to vſe ſpeares and ſhields which he gaue them. As the ſeruants of Benadab the King ſaid to their maiſter, when they were ouercome by the King of Iſrael,
1 King. 20. 31. We haue heard that the Kings of Iſrael are mercifull, we pray thee let vs put on ſackcloth about our loynes, and ropes about our necks, and let vs go to the King of Iſrael, it may be he will ſaue thy life: So likewiſe, we muſt all conclude and agree for the vſe of all kind, ſorts & manners of good meanes; who can tell whether the Lord our King and our God will ſaue vs in the vſe of meanes or not? As Daniel ſaid to
Da. 1. 12. his keeper, Proue vs ten dayes, let vs haue

haue pulſe to eate, & water to drinke: ſo in like maner let vs ſay to our ſelues, and to whom elſe ſoeuer, Proue the meanes, trie what God vouchſafeth to do thereby. Although Saint Paul knew that neither he nor any one of his company ſhould periſh in that dangerous voiage, yet he ſaid vnto the mariners, Except theſe tarie in the ſhip, they cannot be ſaued; as if he had ſaid, We and they haue one meanes of life, let vs vſe it, and God will giue good iſſue thereunto. Saint Paul alſo knew by the Spirit of inſpiration and by the reueiled word of God, that no man ſhould die before his day, yet he commanded Timotheus to vſe wine for his ſtomacke ſake, and his often infirmities. As the Gibeonites being leaſt-handed vſed to ſling ſtones, whereby they became ſo skilfull that they could ſling at an haire and not faile: euen ſo Gods people are to be ſo skilfull in the vſe of meanes frō the leaſt to the greateſt, that they may preſerue life.

Act. 27. 23. to 52.

1 Tim. 5. 23.

Iud. 20. 16.

The

The third answer for the vse and meanes to preserue life,

Is proued by the practise also of holy women, as that vertuous woman of
2 Sam. 14. 14. Tekoha, who importunately intreated King Dauid for the life of Absalon his sonne. The Shunamitish woman being of great estimation, and hauing her
2 King. 18. 19. 20. onely sonne dead, most labouriously vsed the helpe of Elisha the Prophet, if it were possible, to haue him restored to life. As the inhabitants of Gibea,
Iudg. 20. 16. though they were leaft-handed, could fling a stone at an haires breadth, and faile not: euen so must Gods children, labor to be skilfull in the vse of al good meanes for the preseruation of life.

The fourth answer for the vse of meanes to preserue life,

Is the practise of almightie God himselfe, who vsually doth annexe the vse of meanes with his decree concerning the time, as well for the destroying of life, as for the preseruing of life: whereby the one be not shorter, nor the other longer.

longer. Sometimes he vſeth weake or ſmall meanes to bring mightie things to paſſe, and that for the manifeſtation of his mercy, and readineſſe, for the chearing vp of ſuch as were weake, and miſerable: as Aſa the King of Iudah ſaid in his prayers vnto God, being miſerably diſtreſſed, It is nothing with thee to helpe with many or with no power. Likewiſe Gedeon with his 300 mē preſumed vpon the promiſe of God, to giue the onſet to many royall armies at one time of the Midianites. Iſrael had victory againſt the Philiſtims, without ſpeare or ſhield. Sometimes God vſeth baſe, or, as it may be ſaid by a phraſe of ſpeech, fooliſh meanes, that thereby he might confound the wiſedome of the wiſe. So did he command Ioſua to compaſſe the great and inuincible citie Ierico ſeuen times, ſounding out their rams hornes, and with the ſame to throw downe the wals, and to open their gates of iron & braſſe. Somtimes he vſeth miraculous means. There was feare in the hoaſt of the Philiſtims amongſt all the peope, the garriſon

2 Cro. 14. 11.

Iudg. 7. 16. 12. 18.

1 Sam. 13. 19.

Ioſua. 16. 11. to 8.

1 Sam. 14. 15.

and they that went out to spoyle were afraid themselues: the earth trembled, for it was striken with feare by God. He vseth miraculous meanes for the manifestation of his inexpugnable power, as at the winning of that royall citie of Iosua 10. 11.12. Gibeon, whereat fiue Kings and their armies were discomfited in one day, Iosua being the Lord Generall of Israel; whereof some with the sword, some with stones from heauen. Sometimes his Maiesty vseth physical means, 2 King.20. 7. as that plaister of figs which Hezechiah, was commanded to take for his plague sore. Sometimes he worketh the good of his people, euen by no means, as he himselfe said by the Prophet Hosea: Hos.1.7. I will not saue them by bow, nor by sword, nor by battell, nor by horses, nor by horsemen; but I will saue them by the Lord their God. As if he had said, Naturall & worldly men shall not impute the deliuerance of my people vnto possible meanes on earth: but it shall be done beyond all expectation, cleane contrarie to the vse of reason, & besides the capacity of the most wise in the

the world.

The fifth answer for the vse of meanes to preserue life.

There is in euerie man both good & bad by the instinct of nature, an intollerable affected proneneſſe to vſe all ſorts and all kinds of meanes for the preſeruation of life, drawne originally from a naturall manner of feare, ſuch as was in Adam, who hauing in his owne conſcience deſerued death, fled and hid himſelfe. So Caine hauing murthered his brother, durſt not for feare of puniſhment acknowledge his offence, and when ſentēce was pronounced againſt him, he feared death exceedingly which made him to expoſtulate with God in a moſt deſperate manner. Saint Paul his company in that moſt dangerous voyage, were maruellous fearefull, which made them to labour, and to vſe all meanes poſſibles for their liues. The heathen ſailers with Ionas to Tarſhis in that great outragious tempeſt, ſpared not their beſt commodities, but threw them into the ſea to lighten the ſhip, and laboured innarrably, and all

Gen. 3. 8. 9. 10.

Gen. 4. 13. 14.

Act. 27. 1. to 21.

Ion. 1. 1. to 8.

with the feare of death.

So in like manner, holy men, such as were indeed the true and sincere seruants of God, were touched with this naturall feare, and therewith drawne to vse all meanes possible for helpe and safegard of their liues. Ieremie the Prophet did importune the king after this manner for his life, being drawne into
Ier 37.20. an extraordinarie feare; Now I pray thee ô my Lord the king, let my prayer be accepted before thee, that thou cause me not to returne vnto the prison, lest I die there. Likewise, Iesus Christ himself, knowing that the houre of his death was at hand, did exceedingly desire his Father, that if it were
Mat.26.39 possible he might escape it.

Secondly, we are to obserue that there is in mans corrupt nature an vnsatiable kind of deuouring or eating and drinking, which made the Maiestie
Leuit.11. of God to restrain man & his generatiõ
to the end. by way of exceptions, from diuers sorts
Gen.3.3.4. of creatures whereof they should not eate. Adam was to eate of euery tree in the garden of God, which was a sufficient

cient allowance, but out of his vnsatiableneſſe he tooke alſo of that which was excepted: of which corrupted nature, it cometh that men generally haue a continuall renued deſire of eating and drinking. Which God in his mercy doth tollerate, and allow their prouiſion ſo farre, as they are not excepted nor forbidden.

Thirdly, from the nakedneſſe of Adam, which was Gods particular iuſtice for his wilfulneſſe, it cometh to paſſe that his poſteritie do vſe all ſorts of clothing, ſome to auoyde heat, ſome to auoyd cold, the which alſo God doth like and allow ſo farre ſtill as is not excepted.

Neuertheleſſe, he that is moued to vſe meanes for the preſeruation of his life by the inſtinct of nature onely, and not for imitation and example ſake, according to faith in the promiſes of God & obedience to his commandements, he is ſtill a moſt miſerable naturall man, & farre from the way of his ſaluation.

To conclude this doctrine for the vſe of meanes, as notwithſtanding the dili-

gent vse thereof, men must die when the time of Gods decree is come, in things pertaining to God: euen so notwithstanding the negligent vse of the meanes, men must liue vntill their time doth come, in things pertaining to men. Both which are to be found in the consideration of the difference that is betweene the preseruing of life, & the lengthning of life. Men may by means preserue life vntill the time of Gods decree come: but men by no means can lengthen life, when the time of Gods decree for death is come. As for example, two mē are striken with the plague both at one time, the one a begger, the other a king; both of equal yeares, both of one complexion, both of one disposition, both of one climate, both of one house, both in one bed, both vnder one Physition, and both applied with one selfe same salue or medicine; yet the begger liueth, and the king dieth. And why? the one was striken (his time being come) by an Angel, either good or bad, & that supernaturally, as some in euery
2.Sa.24.15. house from Dan to Bersheba: and therfore

fore incurably: the other naturally, deriued from some corrupt and poysonfull matter in himselfe, and therfore curable. And because the Angels stroke is not essentially to be knowne from that stroke which cometh by naturall corruption, because elements resolue into putrifaction; it were ouer desperate, & vnchristian presumption, to neglect the vse of medicine; and no folly, but faithlike whē God giues the matter faithed, Gen. 17. 1. to wait carefully vpon that seruice, and to stand with Christian magnanimitie to performe holy religious duties one towards another in such a case, as in a time of the greatest weight in all the world, and in the iudgment of many, is an holy kind of martyrdome. As it was said by the spies to Rahab. Whosoeuer Iosua. 2. 19. shall go out of his doore, his bloud shal be vpon his owne head, and we will be guiltlesse: but whosoeuer shall be within the house, his bloud shall be on our heads: euen so, he that neglecteth the meanes of life, shall be guilty of eternal death; but he that vseth the means shal be innocent.

The second obiection.

If meanes are to be vsed, as formerly you seemed to proue, and that of necessitie: then it followeth by a necessarie consequent, that he who doth contemn them or neglect them, doth shorten his life, and therein is guiltie of his owne destruction.

The same is answered 6. maner of waies.

The first answer concerning him that doth contemne or neglect the meanes, is

From the generalitie and timelinesse of death, where alreadie it was proued, that the time of euery mans departure is according to Almighty Gods former decree & vnchangeable counsel; which maketh also, that neither the diligent vse of the meanes can lengthen life, nor the neglect thereof can shorten the time of life.

The 2. answer concerning him that doth contemne or neglect the meanes.

Where you heard that it was formerly

merly commanded that meanes should be vsed for the preseruation of life, neither those, nor other places do say, that the vse of the meanes doth lengthē life, nor the neglect thereof shorten life; that were to crosse and contrary other holy Scripture. But those places do absolutely command the vse of all good meanes, as men will auoyd Gods high displeasure, and not be found guiltie of their own euerlasting death.

The third answer concerning him that doth contemne or neglect the meanes.

There is no sentence nor example of Scripture that doth conclude the neglect of the meanes to be the shortning of life, nor the diligent vse thereof the lengthning of life.

The fourth answer concerning him that doth contemne or neglect the meanes.

If the neglect or contempt of the meanes were the shortning of life, then that were to proue iniustice in

God by punishing one mans sinne for another. As if the father neglect or cõtemne the meanes of helping the preseruation of his child, shall that be the childs death? No, God forbid. So likewise in Baptisme; if the parent do neglect & delay the baptising of his child, and the child in the meane time dieth, shall that neglect be to the condemnation of the child? No no. Againe, if the neglect of the meanes be a shortning of life, and the diligent vse thereof be a lengthning of life: then it must needs follow, and necessarily be granted, that it is in man by his diligent or negligent vse of the meanes, to crosse or to alter the decree of God, concerning the time of mans deceasse; which by no way can be granted: and be it far from any man so to thinke, much lesse to say, least of all so to teach.

The fifth answer concerning him that doth contemne or neglect the meanes.

By an vsual phrase of speech (it is said) that man shortneth his life, when he refuseth

fuſeth the meanes, or doth runne headlong into eminent dangers: yet by the proprietie of the Scripture, that phraſe cannot be ſo generally maintained, no more then it may be truly ſaid, that a man performing the will of God in ſome ſpeciall matter, is a meane thereby to lengthen his life, but onely by a phraſe of ſpeech. So it was ſaid to Ebedmelech the Blackmore, Thy life ſhal be a prey vnto thee, becauſe of the fauor thou didſt ſhew to Ieremy. Iere. 39. 16. 17.

The ſixth anſwer concerning him that doth neglect or contemne meanes.

If the diligent vſe of the meanes be a prolonging of life, and the neglect thereof be a ſhortning of life; then of neceſſity it muſt be granted, that there is an inſeparable vertue, and an inherent qualitie of ſauing life in the means: and that were no leſſe ſinne then ſacrilidg, arrogating to the creature by derogating from the creator, or as abſurdly to ſay, that Eliſha his bough cauſed iron to ſwim: or that Noahs arke cauſed 2 King. 6. 6. Gen. 7. 7.

ſed ſome of all ſorts of creatures to come into it. Thus did that proud and prophane Philiſtine, preſumptuouſly challenging all Iſrael, truſting in his greatneſſe, in his ſpeare & in his ſhield; but Dauid manfully met him with his ſling and his ſhepheards crooke, truſting in the vertue and power of God whom he did ſerue. The Lord ſpeakes vnto wicked mē truſting to the means, by the mouth of his Prophet Dauid; I ſaid, I will turne backe the edge of the ſword: as if he had ſaid, When the wicked thinke with their inſtrumēts of death to deſtroy my people, I will take away their force, they ſhall not cut nor hurt. So he ſaith to the ſame purpoſe, I wil turne backe the weapons of warre that are in their hāds. The Lord makes queſtion by his Prophet Ieremie thus: Is there no balme in Gilead? is there no phyſicke there? why then is not the health of my people recouered? As if he had ſaid, That pretious medicinable balme, and thoſe people skilfull in Gilead, of all others in the world, ſhall do no good on them, to whom I deny the

1 Sam. 17. 45.

Pſal. 89. 43.

Iere. 6. 22.

Iere. 9.

the vertue therof; these licors, oyntmẽts & such like, & the most exquisite physitions shall not preuaile. Againe he saith by his Prophet Ezechiel, I will breake the staffe of bread: to wit, I will take away the vertue and efficacy, euen of their daintiest foode. To which purpose Hosea the Prophet said, They shall eate and not haue enough: to wit, those which do relie wholly vpon the meanes, shall faile of their expectation. Likewise said Micha the Prophet, All hands shall be weake, and all knees shal be weake as water: to wit, those valiant and mightie men that do depend vpon their strength, when they come to the push shall faile of their purpose; for they shall not be able to stand of themselues vpō their feete, because the Lord hath disabled them. Againe the Lord saith vnto all such by the mouth of his Prophet Ezechiel, I will strike thy bow out of thy left hand, and thine arrowes out of thy right hand: as if he had said, How ready soeuer the wicked be prepared against the faces of the godly, yet they shall not do the least harme. The same

Eze. 5. 16.

Hose. 4. 10.

Mich. 6. 14.

Ezech. 7. 17. 39. 3.

same in effect he saith by the mouth of
Hagg. 1.6. Haggai the Prophet: Ye haue sowne much, and bring in little, ye eate but ye haue not enough, ye drinke, but ye are not filled; ye cloath you, but you be not warme, and he that earneth wages puts it in a bottomlesse bagge.

To conclude, as a man may vse all lawfull meanes for an honest and a vertuous wife, and yet may haue a graceles and an irreligious wretch: euen so a man may vse all meanes and all endeuors for the preseruation of life, and shall not be able to preuent death. Because the vertue, the efficacy and power of the meanes is in the hands of God, and the vse onely in the hands of men.
Gen.8.12. As in Noah his oliue leafe which the doue brought into the arke, there were actions of two sundrie natures, to wit, peace and plenty; and as in the ministerie of Gods word there is an action of life and an action of death: euen so in this matter or meanes concerning life and death, there are actions of two sundry natures, one concerning God, the other concerning man. That which pertaings

pertaines to man, is the diligent vſe of the meanes, that which pertaines to God, is to giue vertue and efficacy vnto the meanes. As for example, God ſaid vnto the people of Iſrael, He that remaineth in the citie ſhall die without the ſword, by the famine, and by the peſtilence, but he that goeth forth ſhall liue, he ſhal haue his life for a prey. Here life and death was in preſent queſtion, to flie out of the citie was the meanes of life, which was for the people to do, and to giue vertue vnto their flight, was in God to do. On the contrary ſide the neglect of that duty, made thē guilty of their owne death, and acceſſary by a phraſe of ſpeech to their own deſtructiō: & yet in that very rebellious actiō of theirs, was the decree of God fulfilled concerning the time of their death. Likewiſe in that Herodian perſecution the wiſe men tooke the forewarning of God for the meanes of their preſeruation, and his Maieſtie gaue good ſucceſſe and effect thereunto. I conclude againe, that he which vſeth meanes (how lawfull ſoeuer) with an vnderſtanding, Iere. 38. 2. Mat. 2.

ſtanding and with a beleeuing, that the ſame of it ſelfe is effectuall for the lengthning of life, that man is an Infidell. But to vſe meanes which are not inhibited for the preſeruatiō of health, wealth and libertie, and ſuch like, is very religious.

The third obiection concerning addition, or conditionall life

If the time of death be ſo exactly ſet downe and ſo reſolutely concluded in the counſell of God,

Why then doth his holy Maieſtie promiſe to lengthen the life of the godly? as is in the firſt commandemēt
Exo.20.12. of the ſecond table, I will prolong thy dayes, if thou wilt walke in my wayes. The performāce of his promiſe concerning long life, may be euidenced from
Gen.5. 5.8. to 32. the ten holy Fathers before the floud, who for keeping of his commandements did liue many hundred yeares more then any other liued after them. And the ſame we haue in a ſort truly ſaid of Ezechias, whoſe ſinceritie was ſuch

such as God vouchsafed to adde fif- 2 King. 20.
teene yeares vnto his life. And againe, 5.6.

Why is it said by the Prophet, *The bloud-thirsty man shall not liue halfe his* Psal. 55. 23.
dayes? Or he shall liue long cõditionally? as God said to Abimelech. *Deliuer* Gen. 20. 7.
Abraham his wife that thou maist liue: but if not, be sure thou shalt die the death, thou and all that thou hast.

The answer to this obiection is threefold.

First, as by a decree from the beginning is set downe how long the godly and the wicked shall liue, so withall euen in the same decree was set downe before the giuing of the law, that long life should be a reward for him that kept the law, and shortnesse of life for him that did breake the law, when as yet he had done neither good nor euill. Almightie God foretelleth the sinnes of Israel, many hundred yeares before they were, and their iudgements that should be accordingly, in these words: This people will go a whoring after o- Deut. 31.
ther gods, they will forsake me and my 16. 17.
couenant,

couenant; wherefore my wrath will wax hot againſt them that day, and I will forſake them: then ſhall they be confounded.

Almightie God to the like purpoſe by the mouth of his Prophet Eſay ſpeaks thus concerning the ſame people: I knew that thou wouldeſt tranſgreſſe, therefore haue I called thee a tranſgreſſor from the wombe.

Eſa 48.8.

Saint Peter ſpeaking of Chriſts death, & therin of the death of his Saints, ſaith thus to the Iewes: Him haue ye take by the hāds of the wicked being deliuered by the determinate counſell, and foreknowledge of God. As if he had ſaid, This could not haue bene, had it not bene ſo decreed before hand: this is not happened by chance nor by aduenture, but as it was foreſeene good of God.

Act. 2.23.

The ſecond anſwer concerning conditionall lengthning, and threats of ſhortning life.

The anſwer concerning the Prophets praying for, and in the behalfe of Gods people

people, for long life, and sometimes praying for the cutting off of the wicked. They being so graciously and so plentifully inspired by the spirit of God, could not erre so grosly as to crosse & contrarie other holy men, who had written by the same Spirit. They knew well that God had exactly concluded the time of all men for their life, and time of death, and therefore they did but pray as other religious mē drawne thereunto vpon the performance of other religious duties, in that behalfe towards their brethren. After this maner Daniel doth pray for the people of Israel being in Babylon; hauing found by bookes, when the number of yeares was ended wherof the Lord had spokē by Ieremie, that he would accomplish 70 yeares in the desolation of Ierusalem. Therefore although he knew that God would deliuer his people out of bondage, according as he had promised: yet out of his loue to them, and from his dutie to God, he betook himselfe most importunately to pray for them, and so continued vntill the An- Dan.9.2.3.

gell Gabriel brought him a direct & an immediate answer from the throne of the Almightie. Abraham prayed for the Zodomites, and that verie importunately, though he knew very well that God had most iustly determined their ouerthrow.

Gen. 18. 23. to 33.

The third answer concerning conditionall lengthning of life.

Thirdly, concerning that addition of fifteene yeares to Hezekiahs life, it is not so to be vnderstood, when he was so mortally sick, that his day was come to die. But in such a case alwayes, where such a Scripture seemeth litterally to disallow or crosse another, as this doth; men must looke for another sence, yea such a sence as may agree with the analogie of faith. It seemed indeed vnto Hezekiah as he was a mortall man, and as the case stood between him & God at that time, that indeed fifteen yeares were added to his life. The like place is in Iobe.

Iob. 42. 16.

Hauing exactly by many sentences proued the timelinesse of death: and with-

withall hauing anſwered ſome obiections that might be made in the diſcourſe thereof:

Let vs now obſerue ſixe ſorts of people who are to be reproued by this obiection of lengthning and ſhortning of life.

Firſt it ſerueth warrantably to reproue thoſe that do put off the time of their death, vſing the world as if they were to dwell therein for euer. Like the people before the floud, of whom Saint Luke ſpeaketh, who notwithſtanding 120. yeares repentance giuen vnto thē, in the which the arke was a preparing; yet neuerthelesſe they were careleſſe and vnconſcionable. They did eate and drinke, maried wiues, and gaue in mariage, euen vnto the day that Noe entred into the arke, and the floud came. Likewiſe as it was in the dayes of Lot, and when as they tooke his holy exhortation for mockage, they eate, they dranke, planted vineyards, and builded; but in the day that Lot went out of Sodom it rained fire and brimſtone,

Gen. 7. 11. Luk. 17. 26. 27. Gen 19. 24. Luk. 17. 28.

and deſtroyed them all. So the people in theſe dayes, notwithſtanding the manifold and variable warnings of the Amightie, ſometimes out of the element, ſometimes out of the earth, ſometimes out of the ſea, and ſpecially out of his holy Scripture: theſe I ſay, are not yet moued in heart to prouide for their departure, or at leaſt they haue no willingneſſe, or reſolutiō therunto. They ſtand, as it were, vpon terms with his Maieſty, vntill they be ouercome & ſurpriſed ſodainly, as a bird in the ſnare of the fowler. Theſe are they whoſe affections being alienated, do iudge better of earthly things then of heauenly: of whom Saint Iohn ſaith, They loue
Io.3.19.31 darkeneſſe better then light. And he that is of the earth, is of the earth, and ſpeaketh of the earth. And as God ſaid
Iudg.10.14 vnto the Iſraelites, Go and cry vnto the
11.7. gods which you haue choſen, let them
Deu.32.29 ſaue you in the time of your tribulation; ſo will the Lord ſay vnto all ſuch as defer the time of their repentance and amendment: Seeke you help elſewhere, & find it if you can, for I will do

no-

nothing for you. Why come ye vnto me now in the time of your tribulatiō? did ye not thrust me out? O that men were wise, then would they consider their latter end.

Secondly, it serueth to reproue those who wilfully & riotously waste, spoile, and spend that which should necessarily appertaine to their posteritie. Euen in nature and qualitie like the wilde Boare, of which the Prophet Dauid speaketh, who not onely eates and deuoures all that is aboue ground: but afterwards roots vp all that should serue another yeare. And in the same place also likened vnto wild sauage beasts, who hauing eaten their fill, do tread & trample all the rest vnder foote and into the dirt, that no other beast may, or can eate thereof. If they sinne that do neglect the vse of lawfull meanes: how much more then they, that vse lawfull meanes vnlawfully, by surfetting, by drunkennesse, & such like? which God in his mercie hath ordained for the chearing and comforting of the godly. Euen as the people of Laish after the Psal.80.13. Pro.31.7.8

Iudg.18.7. manner of the Sidonians, dwelt careleſly, and ſo were conquered.

Thirdly, it ſerueth to reproue thoſe who not knowing the Scriptures, and therein not knowing ſpecially the abſolute decree of almightie God, concerning the verie certaine day & houre of euerie mans departure; they fret, they fume, they weepe, they waile exceſſiuely for the deceaſſe of ſuch as are nearely appertaining vnto them; as if the want of meanes, or the neglect of ſome dutie, had directly ſhortned his or their liues: all which is a plaine euidence of an vnbeleeuing heart.

Fourthly, it ſerueth to reproue thoſe who to preuent death in the time of danger, do arrogate vnto the vſe of vnlawfull meanes, as ſorceries, witchcraft, and ſuch like, which God hath directly & abſolutely forbidden: or elſe, do firſt vſe vnlawfull meanes, and afterwards do applie themſelues to the vſe of law-
Da.2.1.4.1. full meanes, as Nebucadnezzer did, who firſt ſought to his aſtrologers, ſoothſayers, and others of that kind: and afterwards ſought helpe of Daniel the

the seruant of the liuing God. For to attribute that vnto the meanes which is due to God, is euery where inhibited; as it was forbidden the people of Israel to say; My power & the strength of my hands hath prepared me this abundance: but remember the Lord thy God, for it is he which giueth thee power to get substance. Deu. 8. 17. 18.

Fiftly, it reproues those who spend the time of their renowm, the time of their dwelling here, & the time wherein they possesse their soules, so vainly. Euerie point whereof is precious: although not riotously, nor wantonly, nor couetously, yet carelesly, & vnconscionably spent without desire of the knowledge of God according to his word, without groweth in zeale to his holy ordinances, in the strength of faith, and in the power of his spirit, hauing all meanes therof brought euen home vnto them; but euen as a people that doth neither good nor harme, luke-warme, or halting betweene two opinions. The time of this ignorance, want of zeale, knowledge, and such like, God regardeth

not in vs whiles we are without the meanes thereof, as in his mercie he declared himſelfe alſo towards the heathen. But now it is called to day. Chriſt ſaid, partly concerning himſelfe, and partly concerning others, I muſt work while it is called to day, the night commeth when a man cannot work. Let vs alſo take it as ſpokē to vs, we are Gods children, and therfore may not be idle: let vs be doing in time, for time will away. A man not knowing by the word of God the timelineſſe of death, to wit, that death cannot take hold on him vntill Gods appointed time, and that then he muſt needs depart, the ſame man dieth willingly & comfortably: whereas a man that is ignorant thereof, mournes, and murmurs, imputing the cauſe of his ſickeneſſe and death vnto caſuall meanes.

Ioh. 9.4.

Sixtly, it is ſharpely and warrantably to rebuke thoſe moſt ignorant and moſt prophane calumniators, who do derogate from the worthineſſe of the meanes which God hath ordained in his Church, whoſe detracting tongs do manifeſt

manifeſt their hearts in ſpeaking ſo maliciouſly, ſo vntruly, and euery way ſo indignely, not only of graue & learned Phyſitions, but alſo euē of that laudable and honourable vſe of Phyſicke it ſelfe, which was highly commended, & carefully vſed amongſt the holy Patriarches, the Prophets and Apoſtles, and thence from age to age ſucceſſiuely, by all, and amongſt all godly men ruling themſelues by the former examples & ſufficient grounds of Scripture. Some of which malicious, & profane perſons wil neuertheleſſe in their depth of danger vſe the aduice and helpe of Phyſitions, whom at other times, before and after, they vſe in a parable of reproch & diſdaine, as they do the Miniſters and Paſtors of their ſoules, without whoſe miniſterie they cannot poſſibly be ſaued: and as indeed they do vſe the learned, the graue, and moſt honeſt profeſſors of the law, who in their places do ſtand for the defence of their goods, their good names and their patrimonies. Euerie of which ſtately and moſt honourable profeſſions, is ſo needfull

and

and so necessarily required in Church and in commonweale, as that neither the one nor the other can be, nor in any good seasonable sort continue. And to be breefe, the ignorant and dissolute man doth alway beare armor defensiue to defend his owne euilles, and armes offensiue to assaile the good maners of others; according to the old saying, & cómon Prouerbe. Yet according to my humble duty, in Christ, and in Christ his steede, euen by the mercifulnes of God I do exhort all such, as in an acceptable time, to make vse of these honest and holy professors, as of the meanes of his mercie towards them, and as of effectuall instruments for their bodies, and for their soules: and that according to the directions of the Scriptures of truth, and examples of holy men in all ages. And as Abimelech said vnto
Iudg 9.48. his folke, What ye see me do, make hast and do the like; looke on me and do likewise, euen as I do so do ye: euen so say I and more also vnto you my good christian brethren, let all things be spoken and done in the feare of God, according

cording to knowledge, and according to the good example of ſuch as guide themſelues by the word and Spirit.

The fourth inſtruction concerning the memorability of death, hauing in it theſe 4. principall reſpects or chriſtian conſiderations; as the perſons are in place or in behauiour, ſo is the cómemoration either more or leſſe, after their deceaſe to be ſolemnized priuatly or publickly, with mourning, faſting and praying.

Firſt the perſon dead or dying.

Secondly, Thirdly, Fourthly — whether — priuate or publicke. / ſpirituall or temporal. / iuſt or vniuſt.

Firſt, whether the perſon *dead or dying be priuate or publicke*, we are inſtigated vnto this mournefull memento, for the terrors and torments of death, which he endured in our ſight and in our hearing; as did appeare by his wofull complaints to ſuch as were about him, who would and ſhould, but by no meanes could miniſter any helpe vnto him; as alſo by the galling griefes and griping grones he endured, who being

yet

yet aliue was ſo ſurpriſed of al his vigor and force of ſpirit, as made him blind, yea deafe and dumbe. O how deteſtable is ſinne, whence death and the intollerable pangs thereof are originally deriued! Sinne being ſo odious, and ſo deteſtable with God, his Maieſtie deuiſed an odious and deteſtable puniſhment and plague for it, which is death. A plague of all plagues, and the moſt vnwillingeſt plague of all other, for any man to vndergo. There was neuer any puniſhment that God did inflict vpon man for the breach of his holy lawes, nor any torture which the Imps of the diuell could deuiſe for the Saints of God, but euerie man was more willing to endure it then death. Not onely becauſe it did depriue man of the world and worldly things, but alſo, and more ſpecially, becauſe that man hath euen in nature a great loathing, & an vnſpeakable feare of it: as may partly appeare by the ſtrange meanes, by the notable deuices, and by the deſperate attempts which men haue vſed and indeuored, onely to ſhunne and to auoide the tor-

ments

ments of death: and as alſo may appeare by the examples of many in the Scriptures, and of others who are recorded in Eccleſiaſticall hiſtories. The paines and pangs which the body doth endure before the ſoule be ſundred, may be likened vnto the paines and pangs of a woman in her trauell with child, of whō the holy Prophet ſpeakes: Her hands, ſaith he, on her loynes, her face turned to paleneſſe, her heart weakened and melting with feare and anguiſh. Yea the paines and pangs of death do well reſemble the paines and torments of hell, and therefore the firſt & ſecond death, is but one & ſelfeſame, with this difference onely; the one is naturall and temporarie, the other is ſupernaturall and euerlaſting. The feare of this death made our bleſſed Sauiour Ieſus Chriſt as he was a man, to importune the Maieſtie of his Father with teares that it might paſſe from him, & being brought vnto it through the agonie thereof he was enforced to call and to crie vnto God his Father, as if in part he had deſpaired: O my

Ierc.30.6. Eſai.13.7.8.

Mat.26. 39.40.41. 42.43.

Father

Father, why hast thou forsakē me? The like obliuion and desperate speeches are heard & seene in the time of deaths torments, euen from many of Gods deare children and canonized Saints. Saint Paul saith that death hath a sting, thereby inferring that death is venimous, as all creatures which haue stings are noysome and hurtfull either more or lesse: but death is like vnto the diuell himselfe, stinging and poysonful, & therfore called a serpent, the most noisome, and the most pestiferous creature of all others. Againe, Saint Paul calleth death an enemie, inferring thereby as out of the naturall disposition of a naturall enemie, the greatest mischiefe that possibly he can deuise to the poore body of man, specially being godly. The torments of death must needes be held innarrable, if we do but consider the combate and conflict that is betweene the soule and the body, the one affecting cleane contrarie to the other, and in nature quite opposite. Which opposition and conflict may well be resembled vnto that dange-

rous

rous tempeſt on the ſea of Tarſhiſh, which was raiſed purpoſely by God himſelfe, for the arreſting of Ionas, who was as he thought ſecure. The winds were ſent into the ſeas, which being an element light, laboured vehemẽtly according to the nature therof to aſcend, and the ſeas being an element heauy, laboured mightily according to the quality thereof to deſcend; ſo that the ſeas being violently kept vp by the winds, and the winds being violently kept downe by the ſeas, made ſuch a ſtorme & ſuch an outragious tempeſt, as if heauen and earth had ratled and rang together, or as if the ſhippe had bene ſtill a ruſhing and a riuing in peeces vpon the rocks: euen ſo is the ſoule and body of him who is in the hands of death. The ſoule according to the nature and quality thereof, being a ſpirituall, an heauenly and holy creature of the Almightie, vſeth and enforceth all meanes thither to aſcend: but the body being of a cleane contrary diſpoſition, maſſie, heauy and earthy according to the qualitie thereof, in ſort

and

and kind labors thither to descend. The one being of a cleane contrarie disposition to the other, they become hindrances to the passage one of another, & meanes one against another of greater enduring passions. And to conclude briefly, the torments of death are as the hewing of Agag in peeces, & as the irefull execution of God, whereof Dauid speaks. Although this torméting be the decree of the Almighty, for the subduing of mans body, and for the depriuation of his life: yet it is euident, that the variety and sundrie manners, sorts and kinds of death, whereunto his Maiestie hath left himselfe at large, is the cause that many wicked men so well as the godly do depart this life with litle pangs or paines. And at other times out of his Maiesties roiall and extraordinary fauor through Iesus Christ, the paines and pangs of death in many of the godly are mitigated and diminished, as may appeare out of manifold sentences and examples of Scripture. For it is all one with him, in regard of his power and mercie to abate or to annihilate

1 Sam 15. 33.
Psal 50. 22.

nihilate the qualitie and the quantity of executing creatures: or things appointed for torments, as it is for him to increase and to multiply the same. As the sauage and hungrie lions were so assiwaged, & in their natures so mitigated, that they became as playfellowes vnto Daniel; the fierie fornace being seuen times hotter then ordinary, was vnto him and his companions but as a place of recreation: So no doubt were the fiery torments vnto the Saints of God, who were cruelly executed in Queene Maries dayes. After another sort most powerfully doth his Maiestie multiplie or increase the qualitie of bread and water, for the good of the poore who otherwise could not possibly liue: and abateth the extremitie of their cold in the winter. Remember the augmentation of the 7. loues and few fishes, so that more was taken vp then was layd downe: and remember Daniels pulse. And albeit I should absolutely grant that there is no mitigation of paines in death for any, and that it must needes be concluded, that the

Dani. 6. 20. 21. 22. 3. 20. 21. 22.

Mar. 8. 8. Dan. 1. 15.

verie Saints and ſeruants of God ſhall ſuffer the moſt grieuous torments of naturall death equally with the reprobates (which cannot be truly agreed vnto, and which God forbid): yet conſidering that the guiltineſſe of ſin is cleane taken away in Ieſus Chriſt, & that theſe torments of death are but as it were momentanie, or as the twinckling of an eye in compariſon of the euerlaſting torments of the reprobates: what man or woman hauing any hope thereof, hauing any feeling of faith, or hauing any one motion of Gods ſpirit, but would moſt willingly endure the torments of bodily death, were they yet greater? yea before it come, to cómemorate, and withall to celebrate the remembrance of death, by which there is an end of all ſorrowes, and the poſſeſſing of all ioyes and immortall happineſſe.

If the perſon dead or dying be an huſband,

Then the matrimoniall aſſociation which by Gods ordinance was made, ſingularly

ſingularly and plurally, two in one, and one in two, the better to be helpfull one vnto another, is now by death daſht, as it were into powder, and violently parted a ſunder, and ſeuered one from another for euer into two diſtinct places, which deuiſion to the husband or wife is ſo naturally grieuous, as it is for one limbe being cut off from another, as Ruth doth impart out of her moſt ſingular affection to Nahomie her mother in law in theſe words; The Lord do ſo to me and more alſo, if ought but death part thee & me: euen ſo is the loue of a wife, fearing God, towards her husband, that ſhe concludeth in her heart, from the firſt houre vnto the laſt, that nothing ſhal infringe her faith towards him but death, which when it cometh exceedingly moueth her to mourne. This alſo appeares vpon the wofull and lamentable experience of Nahomie, who by death was violently rent from her husband, which made her as out of a ſorrowfull heart to crie out ſaying, The Almightie hath giuen me much bitterneſſe, I went full, I re- Ruth. 1. 17. Ruth. 1. 20. 21.

turne empty, the Lord hath humbled me, and brought me to aduerſitie. By which words and by many daily examples, it is plaine, that the parting of an husband from a wife miniſtreth many occaſions of weeping, mourning, and calling vpon God. If ſhe be old, then is ſhe void of hope, and the farther from helpe in her greateſt neede; if ſhe be young, then is ſhe the more ſubiect to vtter vndoing, by her choiſe, which ſtandeth ſo in generall amongſt all men in the world. In the meane time ſhe is in danger by her ſingularity to the ſubtill temptations of the diuell, and ſo to the prouocations of diueliſh men, together with the breaking vp of her houſhold, and the diſperſing of her fatherleſſe children. All which dolefull dangers ſhould be ſufficient matter to moue her to commemorate her husbands death, and by the diuine ordering of her ſelfe in the ſame to ſolemnize her owne.

If the partie dead be priuate, and a wife, the husband in like manner is occaſioned to commemorate her death, with

with much mourning. The more godly and wiſe the husband is, the more is his griefe with the conſideration of that danger which is to come, in the choiſe of another, and in ſtep-daming, and mother-lawing his little young children, and when as ſpecially he ſhall endanger religious exerciſes, in his houſe amongſt his familie, and in himſelfe the decay of Gods ſeruice, by meanes of a wife who perhaps will croſſe and contrarie all. The conſideration of theſe, and ſuch like diſturbances no doubt together with natural affection, being powerfull in Abraham (although a man highly in the fauour of God) it wrought in him exceeding great paſſions, which made him to mourne much & with heartie grife, not able to abide the ſight of his corps. Gen 23. verſ. 3.

Here a complaint may well be raiſed againſt husbands, who moſt careleſly, and moſt vnconſcionably do paſſe ouer the deceaſſe of their wiues, and in like manner the wiues paſſing ouer the deceaſſe of their husbands; ſauing onely for the preſent time, the

matter ſeeming irkeſome, they burſt out paſſionatly into ſome few funerall teares, ſaying with admiratiõ, what is he dead? or is ſhe dead? what dead? alacke what dead? & who would haue thought it! With clapping of hands, and ſtriking of thighes, as if death were vnwõted, they ſtill for a few dayes ſpeake admirably. Such a man is dead, the onely honeſt husband is dead, or the onely honeſt wife that euer man had is dead; wel, this is the world, there is no remedy, weeping will not ſerue, we ſhall all die; or elſe diſſemblingly they mourne on their backs, but ioy in their hearts, making an outward ſhew of that which is not inward. Like the woman of Tekoha, who with her mourning apparell, with her heauy countenance, and with her lamentable cries made Dauid the King (though a great wiſe man) to beleeue that her husband & her two ſonnes were dead in deede as ſhe ſaid. which was nothing ſo. Or elſe moſt vnnaturall of whom S. Paul ſpeaketh, who are nothing moued to mourne, being in ſort a people forſaken of God, and

2 Sam. 14. 1. to 13.

Rom. 1. 23.

and branded with the marke of vnnaturall affection. To yeeld no naturall affection, is ſo much abhorring nature, and ſo contrarie to pitie, and ſo voyd of pietie, as it is to denie the buriall of the dead; ſo that before God it is all one kinde of prophaneneſſe, and ſo much as that husband or that wife can do, to condemne them that are graciouſly dead in the Lord, to be in ſtate of damnation, and therefore not any way worthy of commemoration: whom the Prophet Ezechiel reproueth after this manner, Crueltie is riſen vp, & a rod of wickedneſſe, none of them ſhall remaine, nor of their riches, nor any of theirs, neither ſhall there be lamentation for them. And Eſay ſaith, The righteous periſheth, and no man conſidereth it in heart, and mercifull men are taken away, and no man vnderſtandeth that the righteous is taken away from the euill to come. Eze. 7. 11. Eſai. 57. 1.

If the perſon dead or dying be priuate, and a ſonne or daughter, the inherent qualitie, and the vnanſwerable affections of parents towards their

children whiles they are aliue, doth sufficiently discouer their continuall mourning, their griefe and their hearty sorrowes whē the children are dead. And now I call to minde out of my owne tormented heart, and fatherly afflicted soule, my sorrow for many sonnes, specially forone. Parents cannot be included within this account of reproofe, but rather truly be reckoned amongst those who mourne too much and ouerlong, being drawne thereunto as out of their vnanswerable affections, deriued no man knowes whence, nor how, sauing that which is in respect of children begotten in mariage, to which the exceeding diuine affection of God the Father in Christ Iesus hath relation and perfect reference.

If the person dead or dying be priuate, and a father or mother,

What exceeding great cause haue the childrē continually to commemorate, and religiously to celebrate, his or her death, with mourning, with fasting, and with calling heartily vpon God,

God, for these two speciall causes? One is, for their continuall care of parents, tending onely for their welfare in the world; the other, their Christian conscience for the saluation of their soules in the world to come: & where parents faile in the one, they exceed in the other, according to the common prouerbe; Happie is the child whose father goes to the diuell. As if it were to say more particularly and more plainly, The father and the mother are so vnsatiable in their coueting, so infidell-like pinching their backes & their bellies, and so diuellishly oppressing the poore, yea many times so atheist-like hazarding their owne liues by vnlawfull getting, and so directly opposing themselues against God, for to enrich their children, as that indeed they make whole shipwrack of their soules. The truth whereof is so cleare, and the matter it selfe so probable, as if there were neither many millions of godly witnesses, neither the wicked liues and wastfull behauiour of their children: yet their owne conscience to their own con-

condemnation would manifeſtly declare it. And haue not ſuch children great cauſe to mourne, yea alwayes to bewaile the deceaſſe of ſuch parents, ſpecially, becauſe of the helliſh torments, and the inciuitable paines which they do endure? Me thinks I heare and ſee the ſame or greater torments, which God in his vpright iuſtice doth prepare for ſuch children, not onely becauſe of their vnnaturall and vndutifull behauior towards their parents being dead, and whiles they were aliue; but alſo for that they do ſo ioy, and ſo reioyce in their goods, being ſo gathered, and ſo left vnto them, which is indeed, no other then the price of bloud; and I may ſay more plainly, the price of their parents ſoules and bodies. As the bloud of Abel did call and crie from earth to heauen for vengeance againſt his brother Caine, and as Eliah called & cried that fire might come from heauen to the earth vpon all the captaines of Ahaziah: euen ſo is there an interchangeable entercourſe from heauen to earth, & frō earth to heauen, of Gods irefull plagues

Gen. 4. 10.

2. Kin. 1. 12. 13. to 15.

plagues to fall vpon ſuch children. The holy man Dauid, although he vnlawfully longed to drinke of the water at Bethlehem, yet vpon better conſideration he wold none of it when the three Worthies brought it vnto him, but poured it for an oblation to the Lord; and ſaid, Let not my Lord God ſuffer me to do this. Be it farre from me that I do this, is not this the bloud of theſe men which went in ieopardie of their liues? ſhall I drinke the bloud of theſe mens liues? So that by this it appeareth were there no other proofe, how dangerouſly ill gottē goods are kept, how more dangerouſly they are to be ſpent, and how damnably ſuch children do liue in this world, indeed as it were without God: yea the very damned in hell ſhall riſe in iudgement againſt thē. For the gluttō in torments was perplexed with griefe for the ſtate of his brethren which liued in ſin, & would not haue them come to that place to aggrauate his torments. Whereas theſe vngracious children haue no remorſe or ſorrow for their diſtreſſed parents, which

2 Sam 23. 15.16.

1.Chron.11 17.18.19.

Luk.16.27

which died in ſinne, and liue in death. And what may not be ſaid of another ſort of graceleſſe children, who after the deceaſſe of their godly religious parents, are ſo far from mourning after them, or for them, as that they indeed do ioy and reioyce in their hearts at their departure? If they ſorrow any thing at all, it is for that they died not ſooner, according as many times they wiſhed, for their lands and goods ſake. Shall they eſcape for their wickednes? No: the Maieſtie of our eternall Father will ſhorten their dayes, diminiſh their ſtore; and from their graceleſſe ſtocke ſhall ſpring vngracious impes, to requite diſobediēce ſeuen fold into their boſomes. For the meaſure, ſaith our Lord, which you mete to others ſhall be heaped vpon you againe. When good king Ioſiah was dead, we reade not that his ſonne Iehohaz mourned for him, or followed his good examples, either in the continuance of religion, adminiſtration of iuſtice, or godly conuerſation. Wherefore his dayes were ſhortned, his life miſerable, and his

Mat. 7.

his kingdome was left to the diſpoſition of his enemie. His poſteritie was yet more miſerable; for his ſonne being dead, was not lamented, neither did any mourne for him, ſaying; Ah Lord, or, ah his glory: he ſhall be buried as an aſſe, euen drawne and caſt forth without the gates of Ieruſalem. Ier. 22. 18, 19.

This ſerueth neceſſarily to inſtigate and to call vpon all ſuruiuors of their parents and friends, carefully to commemorate the heauy hand of God vpō themſelues, for that priuate depriuation of friends if they were godly; with the acknowledgement of their owne ſinnes, chiefly in the omiſſion of many reuerent duties towards them, and ſpecially in thankfulneſſe vnto God for thoſe helpes which they receiued from them. It ſerues for the accompliſhment of other holy duties towards the dead, in taking care, & in making conſcience to do good vnto thoſe, whom their friends being dead, entirely loued whiles they liued. Whereof we haue a famous example in Dauid toward his faithful friend Ionathan who was dead:

Is

2.Sam.9.1. to 8. Is there any man, ſaid he, of the houſe of Saul, that I may ſhew mercie vnto him for Ionathans ſake? to whom was brought Mephiboſeth, Ionathans ſon: Dauid ſaid vnto him; Feare not, for I will ſurely ſhew thee kindneſſe, for Ionathan thy fathers ſake, who is dead, and I will reſtore thee all the fields of Saul thy father, and thou ſhalt eate at my table continually. Againe he 2.Sam.10.1 ſaid, I will ſhew kindneſſe vnto Hanun as his father ſhewed kindneſſe vno me. There was a ſolēne law in Iſrael, which was to be performed to the widow of him which was dead, if ſhe had no ſon to comfort her: which law & Chriſtian commemoration for the dead was me- Ruth.4.10. morably performed by Boaz towards 11. Ruth. If the perſon dead were wicked in his life, and at his death; then there is more cauſe of mourning and lamentation, and calling earneſtly vnto God, by his kindred, and by his allied friends for the auoiding of Gods iudgements, which they moſt iuſtly haue deſerued, in that they did not more carefully and more conſcionably inſtruct ſuch a man

or

or ſuch a woman vnto a better life, whereby he or ſhe might haue made a better death. According to which purpoſe Saint Iames ſpeaketh after this maner: If any of you haue erred frō the truth, and ſome man hath conuerted him, let him know that he which hath conuerted the ſinner from going aſtray out of his way, ſhall ſaue a ſoule from death, and ſhall hide a multitude of ſinnes. Iam.5.v.19. 20.

If the partie dead or dying be publicke, ſpirituall, or temporall, and iuſt,

Then conſider the preſent euill that hath happened to particular perſons, to priuate families, to publike congregations, and to whole kingdomes, after the deceaſſe of ſuch a man, or ſuch a woman. Which is drawne from that good which almightie God vouchſafeth for the time preſent wherein they liued, who being dead, it incontinently ceaſſeth. As Salomon ſaith, By the bleſſing of the righteous, cities are exalted: to wit, the whole inhabitants of that towne and countrie where a righteous Pro.11.11.

teous person liueth, shall fare and prosper the better, and shall haue the iudgements of God which they haue deserued withholden from them. And it is certaine, as for the sinnes of one, many haue bene in the anger of God destroid and brought to nothing; so for the true godlinesse of one or more, many hundreds and thousands haue bene most miraculously preserued. God promised Abraham, that if in all Sodome and Gomorrah there were found but ten righteous persons, he would spare all the rest for their sakes. The same was experimented in Zoar at Lots request, for all the people therein were miraculously preserued from the fire which abundantly fell from heauen round about them. There was three yeares dearth in all the land of Israel for Sauls sinnes onely in slaying the Gibeonits. Dauid the King did therfore importune the Gibeonits, for their fauour vnto God in their behalfe, which being obtayned the plague ceassed. On the contrarie so long as Ioseph liued, King Pharao and all his subiects prospered: but

Iosua.7.1. to 6.

2.Sam.24. 15.

Gen.18.24. to 33. 19.18.to 26

2.Sam.21. 1.to 11.

but when Ioseph died, then their plagues reuiued and fell thicke in Egypt. When Moses was intreated to pray for thē, those plagues also ceassed. Moreouer after the death of King Iosias the citie of Ierusalem was wonne, and the people caried captiue vnto Babylon: God spared them and did withhold his wrath from thē in all his dayes according to his promise. As the person is in his place of preheminence, in Church or cōmonweale, & in his paines performing the worke of the Lord: so is the losse of him to the people whēsoeuer he departs. And as the greatnesse of the losse is, so ought the greatnesse of the considerations to be had amongst those where he is missed, continually mourning, weeping and calling vpon God for his mercy, aud that he will be pleased to withhold those plagues which he hath so begun, hauing alwaies before them the remembrance of their sinnes, and the iudgements of God for the same, which they haue many wayes and at sundrie times deserued, humbly prostrating thēselues before the throne

Exo. 1. 6. 7. 8. to the end. 9. 1. 33. Exo. 9. 27. 28. 2 King. 24. 2. to the end. Dan. 11. 1. 2.

of his mercies, in the name and mediation of Iesus Christ. The children
Deut.34.8. of Israel wept much and mourned sore for Moses thirty dayes together. The Maiestie of God taking particular knowledge of his death, said vnto Io-
Iosua.1.2. sua, Moses my seruant is dead. As if he
3. had said more plainely, I see his want already amongst the people, it is so great and so dangerous that there must be a present supply.

If the person publike being dead were vngodly, an oppressor, and such like ill disposed, being in profession either spirituall, or temporall; who will not thinke it an happy day, a blessed time in which it pleased God to cut him off? for euery man where such an one had to do, for his owne particular & priuate good, hath cause to commemorate the mercies of God in that behalfe. And by how much the more it may be said that he was generally disposed to euill: by so much the more ought all that people amongst whom he liued, be generally disposed to commemorate the mercies of God with all alacrity

alacrity and cheerefulneſſe for his deprivation: weeping and mourning for their former ſins, which was the cauſe why God did raiſe ſuch a graceleſſe man to haue rule ouer them ſo long, and continually praying to haue a more vertuous and a more religious man in his roome.

This teacheth all true profeſſors of chriſtianity as formerly was ſaid, religiouſly to commemorate the deceaſſe of publike perſons, who had their places in Church and commonwealth; ſpecially if they were profitable to the people, and religious towards God. We haue the example of Dauid the King, and all his honourable ſubiects; who mourned much after the deceaſſe of Abner, becauſe he was a neceſſary man in the common wealth. So likewiſe it is ſaid, that there was great lamentation amongſt all the people which feared God, for Saint Steuen, who was a neceſſary man in the Church. This religious duty is not ſo much required, becauſe of their deceaſſes directly, as for our ſelues who were the cauſe thereof

2 Sam. 3. 27. to 39.

Act. 8. 2.

according to the foreknowledge of God, ſometimes arrogating too much worthineſſe vnto them, and therby derogating from God; or ſometimes derogating from them that worthineſſe and deſert which was their due, and thereby do become ſpirituall ſpoilers and vnfaithfull vnto God that gaue them. And I may preſſe farther and iuſtifie out of mine owne lamentable experience, that the commemoration of death paſt vpon others our deare friends, will worke in vs a hartie calling vpon God for mercy, and a kinde of preparation in our ſelues to die well, beſides the good example which we ſhall giue thereby vnto our poſterity to do the like for vs.

FINIS.

